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For the Panoplist.

GOOD WORKS.

It is a distinguished excellence of Christianity, that it is harmonious in all its parts, and happy in all its legitimate results. It exhibits none of the discordance of other religious systems, nor sanctions any thing absurd in theory, or sinful in practice. Its doctrines are pure, elevated, and immutable. Its precepts are simple, definite and just. Its motives are large, rational, and full of grandeur. Its representations of God are sublime; of man, accurate; of heaven, alluring; of hell, terrible.

My object, in this paper, is not to state what these doctrines, precepts and motives are; nor to shew the ground of the great diversity of opinion respecting them among professing Christians. But if my readers will admit, that man is now in a state of ruin and helplessness; that he is unable to render any satisfaction to a violated law, or to lay God under the smallest obligation to restore to him the blessings he has forfeited; that if he be saved from the curse of the first covenant, it must be through special grace, exercised in view of what the Son of God has suffered, I hope they will not discard the following proposition as unsound, nor as unworthy of their attention:

Good works are essential to pure religion.

I will first briefly remark on the principal terms of this proposition.

Any work is *good*, which is conformed to truth, justice, and propriety.

1. Good works are done according to the will of God, and in obedience to his authority, or to some intimation of his wishes.

2. They originate in love to God. "The end of the commandment is *charity* out of a pure heart." To love the Lord God with all the heart, with all the soul, with all the mind, with all the strength, and our neighbor as ourselves, involves every human duty; and if this love be absent, our works are not good.

3. They are done in faith. "Whatever is not of faith is sin." A full persuasion of the truth of God, and a firm reliance on it, are indispensable to the performance of good works.

4. They are done to glorify God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If our motives are selfish, our actions, though strictly conformed to the letter of the divine command, are nothing better than dead works; and are offensive to Him, who claims our undivided homage. When the actions of men are thus qualified, they are *good*.

Religion consists in supreme love to the true God; in devoutly serving him; and in humbly imitating his *diffusive* benevolence. Or, in other words, it consists in admitting, loving, and yielding obedience to all his commands.

It is distinguished from simple holiness in this; that it is a service rendered to the Supreme Being, by dependent beings—and is not attributable to God. It is distinguished from piety in this; that while piety includes only the duties, which we owe directly to God, religion includes all the duties we owe to men.

When we say that good works are essential to religion, we mean that they form an indispensable part of it. They do not constitute the whole; but they are as inseparable from it, as holiness and piety. Let a man's professions, or principles, be what they may, without good works his religion is vain.

Some would distinguish between religion and good works, as between cause and effect, or between a tree and its fruits. Nor will it be denied, that such a distinction seems to derive support from Scripture; for we are told, that "the tree is known by its *fruits*;" and that the Father is glorified by those who "bring forth much *fruit*." But these and some other similar passages by no means prove, that good works are distinct from religion itself.

That good works enter essentially into religion, is evident from these considerations.

1. God has *required* them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Walk worthy of the Lord, unto all pleasing, being fruitful in every good work." Now if religion consists in pleasing and glorifying God, and he can be pleased and glorified by good works, then such works enter essentially into religion. "If a man purge himself from these [sins before mentioned] he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work." When one is purged from his sins, he is fitted to love and serve God; he is made religious, and prepared for every good work; and Paul instructs Titus, to insist abundantly on that cardinal doctrine of the Gospel, justification by faith alone, through the mere mercy of God, in order to make his hearers feel the *necessity* of good works, if they would "be made heirs according to the hope of eternal life." But if good works are not essential to religion, God had not so expressly enjoined them, nor taught their indissoluble connexion with "the washing of regeneration, and the renewing of the Holy Ghost."

2. God is the author of them. "Thou hast wrought all our works in us," saith Isaiah. And are not all Christians, "God's workmanship created in Christ Jesus unto good works, which he

had before ordained that they should walk in them?" And is it not the God of peace, who makes the Christian "perfect in every good work, to do his will, working in him that which is well pleasing in his sight?" Now if God has ordained that the Christian abound in good works, and has actually wrought in him, not only to *will*, but to *do*, I cannot see how one can be a Christian and be destitute of good works:—in other words, good works are essential to a religious character.

3. It was the great object of Christ's death to bring men "near to God," to assimilate them to God. But the apostle says, "he gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." To assimilate men to God, then, and to make them zealous of good works, is one and the same thing. And if religion consists in assimilation to God, then good works enter essentially into religion.

4. Many promises are made to good works. "Glory, honor, and peace to every one that worketh good." "A doer of the work shall be blessed in his deed." Now the Scriptures do not promise such blessings to those who do not serve and glorify God; all the promises are reserved for the Christian; and, of course, those who are entitled to appropriate these promises to themselves, are truly religious.

5. Those who are not fruitful in good works are threatened with the lasting displeasure of God. "The servant that knew his master's will and did it not, shall be beaten with many stripes"—of the same purport is the parable of the talent hid in the earth; and that of the barren fig-tree. But God does not thus threaten those who serve and glorify him; whence we infer, that good works are essential to pure religion.

6. Judgment will take place on men, according to their works. "God will bring every man's work into judgment." "Say ye to the righteous it shall be well with them, for they shall eat the fruit of their doings." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."—Without citing more passages to the same effect, it may suffice to observe, that all whose works are good, will be addressed by the Judge in these transporting terms, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;"—and those whose works are bad, will be sentenced to "depart into everlasting fire, prepared for the devil and his angels." Now is it possible that men will be judged, and acquitted or condemned for eternity, by that which is not essential to their characters? If not, then their works are essential to their characters; and no one can be a religious man, whose works are not good; and no one, whose works are good, can be irreligious.

Are repentance, faith and love essential to the religious character? No doubt they are; but why? Because God has required them; because he, as the Source of eternal life, imparts them through Jesus Christ; because he has made great and precious promises to

them, and declared that without them none shall enter heaven. These arguments are considered sufficient to establish the point, that those graces are essential to true religion: but the same arguments bear with full weight on the proposition before us. Therefore, we hesitate not to affirm, that those who do not "visit the fatherless, and widows in their affliction, and keep themselves unspotted from the world," have no more claim to the Christian character, than the unbeliever. They may profess what they will; believe what they will, feel what they will, and if they "work not the works of God," and refuse to serve and glorify him with their "bodies and spirits which are his," they are yet in their sins, and under sentence of death.

Why then, some will ask, are we not saved by our works, if they enter as essentially into religion as faith? And yet the apostle says, that "we are saved by faith *alone*, not by works, lest any man should boast."—But I reply, that faith does not procure salvation by its own merits, any more than works; nor is it more necessary to salvation. Eternal life is the free gift of God to those that are saved, through Christ; and to them he gives faith—they he creates anew unto good works; and if those that do not believe shall be damned, so those that do not obey shall likewise perish. "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" Verily, "faith without works is dead." Was not Abraham justified by his works, when he had offered his son Isaac on the altar?" Neither faith nor works, have any thing justifying in their nature; and it is for the abasement of human pride, to repress a spirit of presumption, that a sovereign God has declared himself ready to justify the sinner through faith alone; but this does not invalidate the reasoning by which we would prove good works essential to pure religion.

Before I close, I wish to suggest a few reflections, that naturally arise from this view of the subject under discussion.

1. Those are greatly mistaken, who consider the inquiry, "Lord, what wilt thou have me to do?" as discovering a legal spirit. It has become very fashionable to decry good works, as though they were inseparable from Arminianism, and inconsistent with a more scriptural system of faith; nor is it to be doubted, that many well meaning Christians attach the idea of heterodoxy to every sermon they hear, in which their duty to men is enforced, by the most evangelical motives; they seem willing to allow to such as discard the righteousness of Christ the whole praise of good works, and to content themselves with the name of orthodox. This is neither wise, nor just. Good works are connected with the true faith, and no other. They do not grow in the soil of false speculation; and if they must be rooted out as unchristian from good ground, where will they flourish? To serve God or man, with a view to avoid entering heaven through the strait gate and narrow way, or to secure future happiness by our own merits, discovers the spirit of a thief and a robber; and to claim the reward of eternal life for our orthodox speculations, while we neglect our "Father's business," is equally unjust.

2. Many of the doubts and fears indulged by real Christians, have their origin in misapprehensions of the subject before us. Regarding works themselves, no less than reliance on them for justification as dangerous, they insensibly become estranged from God, and absorbed in the world. "The light of God's countenance" is withdrawn and they are wretched. If, instead of striving to perfect themselves in the art of disputing on theological points of comparatively trifling importance, they were striving to abound in every good work, and to promote the salvation of souls by their prayers and exhortations, they would find their way to glory less obscured by clouds, and more easy to their feet. But while, in their anxiety to keep works out of the place of Christ, they keep them out of existence; and in order to discountenance *dead* works, strangle living ones in their birth, they must grope their way like the blind, and often stumble at noonday. Let the speculative notions of a Christian, be ever so correct, if they fail to promote his humility, watchfulness and zeal, they will only render him the more formal, languid and miserable. Had Paul rested in speculation, or mere *feeling*, and satisfied himself with knowing his duty, and commiserating the state of the world; had he avoided the sufferings that awaited him, and the exertions demanded of him, that he might philosophically have demonstrated the great doctrines of the Gospel, would that unmingled satisfaction have been his, which is expressed in those memorable words, "I have fought a good fight," &c.? No! the great secret of Paul's happiness lay in this; he was willing "to spend and be spent" in working for God; and let every Christian imitate his activity and diligence in "well doing," if he desires his happiness.

3. The wicked are hardened in their opposition to the truth by the deficiency of Christians in good works. They will not believe that a man's principles are better than his conduct: and so long as Christians content themselves with doing no more, nor scarcely as much as others, they will persist in affirming that religion is a vain thing. "If the child of God sincerely believes what he professes, let him act consistently, and shew by his conduct that he wishes our salvation; till then we shall believe him no better than ourselves." This is language, that however ungrateful to the ear of the philosophizing Christian, is often adopted, and conveys a solemn admonition.

4. All the works of the impenitent sinner, when weighed in the balances of the sanctuary, will be found wanting. They are defective in principle, motive and end. They have no moral virtue. However profitable to society, or to the man who performs them, they are loathsome in the sight of God, and will aggravate, rather than diminish, the severity of the final sentence. Remember what God hath said; "I the Lord have spoken it; it shall come to pass, and I will do it: I will not go back nor will I spare, nor will I repent: according to your *ways* and your *doings*, shall you be judged, saith the LORD God."

S. S.

For the Panoplist.

A FEW HINTS TO FELLOW TRAVELLERS TO ETERNITY.

DEAR reader, who ever you may be, I intreat you to receive these few hints, as from one who feels interested for the welfare of your immortal soul. Precious are the calls of wisdom, if attentively heard and cordially obeyed.

To you, Christian, whose heart ever ought to be open to receive a word in season, would I first address myself. Are you a traveller to an endless eternity? How valuable are the moments, that are moving us towards the grave! How little do we prize them as we ought; how little do we realize the importance of spending every moment of our time to the glory of God, and the good of our own souls. Why are we so cold and indifferent in performing our duty? O, that the Spirit of God would vouchsafe his gracious influences upon our hearts, and awaken us to activity; that we may not only be fitting for the enjoyment of the kingdom of immortal glory, but by the purity of our lives constrain others to follow after our blessed Lord and Master. Much can we do by example alone; but still more by precept and example united. It becomes followers of Christ to keep a constant watch over themselves; to guard against even the appearance of evil; and in this way their walk will be close with God and their frame calm and serene. We ought to realize how we wound the cause of Christ by our unholy conversation, or the satisfying of any evil desire. How can we, who have tasted of the forgiving love of God, give way to our evil propensities. Would to God, that every professing Christian might walk worthy of his high and holy vocation.

We ever ought to keep in view the precious commands of our Savior, remembering to let our light shine before others, that they may see our good works, and be constrained to do the will of our heavenly Father. O Christians, have you experienced the forgiveness of your sins, the love of God shed abroad in your heart, and has not your heart often leaped for the joy you have felt; a joy which is unspeakable and full of glory? Have you not been constrained to exclaim, that the love of Christ is sweeter to you than honey, or the honey-comb? Have you felt all this, and still will you not watch with your blessed Lord one hour? Come, let us arise, and work while the day lasts, before the night come wherein no man can work. Let us strive to make our calling and election sure; and use all possible means to persuade others to separate themselves from the world, and become followers of Christ, as dear children. Let us exert every power and faculty of our minds to enlarge the kingdom of our blessed Lord, knowing it will not only promote our own happiness, but conduce to the glory of God.

To you, who never felt the power of these things, permit me to say; flee from impending wrath; become reconciled to God, that you may be partakers of that rest, which remains for his people. Do you believe the Bible? Do you believe you have immortal souls?

souls, which must exist through an endless eternity? Do you believe, that there is a God, who sees the inmost recesses of the heart? Do you believe, that you must be called to an account for every word, thought, and deed? Do you believe that a preparation for death is of infinite importance? Are these things so? Then it becomes you to examine yourselves, and see on what slippery places your feet stand. Are you persuaded that all is not right? Then come to Christ; cleanse in the fountain that is opened for the purification of sinners. Though you are covered with wounds, from the soles of your feet to the crown of your head, yet you will be healed of all your infirmities. Though your sins are as scarlet, they shall become white as wool.

Come, then, ye that have been continually wandering from the Lord ever since you came into existence; whose sins are like mountains piled on mountains; come to Christ, and your souls shall live. Wait at the foot of the cross; remembering that the blood of Christ cleanseth from all sin; that is, from all the sins of those, who come to Christ in his appointed way, make him their defence, and their strong tower, and who will endure persecution for his name's sake.

To you, who pretend to disbelieve the truth of the Scriptures, who throw the religion of Christ away, and treat it as an idle tale, permit me to address a few brief hints. Do you believe in the existence of your mortal bodies. Do you believe that yourselves, or any other mortal, can secure you from death? Have you not something within that tells you, *all is not right*? You cannot sin without some reproof, which many times gives you remorse. Be frank: Is not this the case with you? Then why do you confess in part and not in all? This same thing, that tells you of your sins, has its origin from the Author of the Scriptures. It is useless for me to multiply words upon this charge, which you in your consciences cannot deny. Therefore it becomes me to urge upon your minds the infinite value of the soul. O that you might know how to estimate the immortal soul! Do meditate on this; and realize that it is of the greatest importance, that you are prepared to meet your Judge. I hope you will think of these things seriously and desire to be led into all truth. J.

REMARKS ON MATT. xviii, 15—17.

To the Editor of the Panoplist.

SIR,

I CANNOT agree with H. S. in all, nor in most of his remarks upon Matt. xviii, 15—17, published in your number for August, 1815, p. 353. I will specify three instances, in which I think his reasoning is not good, and his views incorrect.

1. "It is very evident," says H. S. "that the words, *'if thy brother sin against thee,'* naturally convey the idea of a private offence. To me this is not at all conclusive; because when the

excommunication of the offender is spoken of, the phraseology is, "let him be unto thee as a heathen man and a publican." And yet it is by all the members of the church, that he is to be thus viewed and treated.

2. "The next words of Christ, "go and tell him his fault between thee and him alone," afford further evidence," says H. S., "that a private offence is the subject." I think not. The process must begin somewhere. This is the commencement of it: the first step in the course of discipline. There are many and obvious reasons for beginning in this private manner.

3. "In Luke xvii, 1—4, Christ discourses on the same subject, as in Matt. xviii."

This is taken for granted. It is the first time I ever read the assertion. It never appeared to me, that, in the seventeenth of Luke, Christ was giving directions for the management of Christian discipline, but inculcating upon individuals the duty of forbearance and forgiveness. But it is very generally if not universally understood, that, in the eighteenth of Matthew, Christ is legislating for the discipline of the Christian church.

I shall notice nothing more at present. I have no desire to enter into a dispute on the subject; but I do believe, that the passage in question, "respects an invariable rule for all cases of discipline;" and if H. S. wishes it, and you think it will be worthy of your pages, and for the edification of your readers, I may attempt, in some future number, to give the reasons in detail. S. H.

LETTER FROM A FATHER IN SWITZERLAND TO HIS CHILDREN IN AMERICA.

The following letter was written by a Swiss vine-dresser to his children, who had emigrated to America, and now reside somewhere in our western country; we believe at Vevay in Indiana. The writer alludes to the *trances*, or *extasies*, which had been common in the western states, and of which he had been informed by his children. He takes occasion, therefore, to enter upon a religious discussion, which must have been interesting and useful to them; especially as they are in a country to a considerable extent destitute of religious privileges. The letter has been translated for the Pano-plist. The summary of arguments in favor of Christianity, which it contains, may be useful to many readers, who have paid little attention to the subject. The serious spirit with which it is written will recommend it to the pious. We propose to insert another letter from the same person, in a subsequent number of our work.

To all my dear children,

WITH respect to the subject of your letter, that there are in your country large assemblages of various religious sects, who convene for the purposes of devotion, and that in these assemblages many fall down in extasies, who declare they are thus smitten with grace, and are really inspired; I advise you never to seek divine grace by means of extasies. God has mercifully furnished men who desire it, with a different means, even his word of truth contained in the Old and New Testaments. In the creation of man, God endowed him with two excellent properties, reason and liberty. His

duty was to render to his Creator the homage and praise, which were so justly due. But, as Moses says, Satan has seduced man through pride to revolt from his Creator. Pride then is the original sin; and since pride still exists, and increases, there is permanent evidence of the verity of the words of Moses. Hence pride has depraved the reason of man, and has restricted his liberty only to evil. On this point you will do well to reflect and reason. You must admit that all the evils and all the crimes, with which men have inundated and do inundate the earth, flow only from pride and its branches, ferocity, ambition, presumption, luxury, &c. which invigorate all the other vicious passions. Although human reason is depraved by pride, it is not annihilated; there is still light in reason to discover the truth, aided by revelation. Hence God in his mercy has given a revelation to men, to furnish them with this powerful and effectual aid, to induce them (not to compel them) to correct their reason, and he has done this only because he wished to render them happy, but it is impossible that a man should be happy while unreasonable and sinful, even in this world, much less in another. We should then read, and meditate upon the sacred Scriptures with attention, making fervent prayers, earnestly beseeching God for the powerful aid of his gracious Spirit that we may understand their true import. This aid is promised, and this promise is unchangeable. You see then the way in which the grace of God is to be sought.

You know the advice of the Abbot of the vinedressers of Vevay; "*Ora et labora.*" Pray while you work. It is necessary then to pray and labor to acquire things necessary for the body; it is equally necessary to pray and labor to obtain food for the immortal soul. The Sabbath is particularly designed and sanctified for this work; let it not be profaned by devoting it to other pursuits; let not this sacred institution be abandoned, lest God should abandon you. Be then constant and persevering daily in your supplications to God, and in your meditations upon his word; but especially let your assemblies on the Sabbath be regularly attended for this purpose. Thus you will soon perceive that your reason is gradually strengthened, your will liberated, and your soul will gradually approximate its primitive dignity, to love God with respect and fear, and uniformly to obey his commands, from choice and free will. We must then love God. All revelation has this for its end. Is it not strictly proper that a rational creature should love his Creator? But how can a poor and miserable criminal (as we all are before God) love his Judge, who must necessarily condemn him to punishment to support the authority of his violated laws? Will not an alarm seize his mind, whenever he thinks on his Judge; until his Judge shall send him his pardon well sealed and attested, and until he shall have received it, and be fully persuaded that he is pardoned? Then with humility and fear he will approach his Judge, to return him thanks, and promise sincerely never again to violate his laws. We must then receive by true faith the pardon which God offers in his word through Jesus Christ, which is well sealed and

attested by his sufferings, death and resurrection. For this purpose every obstacle must be surmounted; pride must be subdued. To receive a pardon we must perceive the need of it, and feel our criminality. But the proud never acknowledge their guilt; they ever seek to palliate their crimes and justify their conduct. Wherefore Christian faith can never enter a heart elated with pride; on the contrary, the more severely we condemn ourselves and the more bitterly we lament our sinfulness and depravation, the more readily will God bestow his mercy, and console us by the secret effusion of his Holy Spirit in our hearts, that we may love him supremely, and obey his commands, which are easily complied with by those who love God, since they are all comprised in one article, "Thou shalt love thy neighbor as thyself." In these consists the whole of the Christian religion; external services and ceremonies are only the form, which is of no value without the substance. The sacrifice or cross of Christ, has always been an object of contempt with the proud, or as the apostle expresses it, "A scandal to the Jews and foolishness to the Greeks, but to believers it is the power of God and the wisdom of God." Carefully observe these two expressions of the apostle, "*the wisdom of God* and *the power of God*;" it is the only means by which we can be restored to the favor of God. Observe how God invites miserable men to love him. To love, Oh what joy! Will God permit us to love him? Is it not a certain proof, that he loves us before we love him?

Oh my dear children! It is very easy for you to acquire a knowledge of these great and important truths without much study: But as the body requires daily nutriment, so also the soul. How important then is it for you to read and meditate upon the word of God, to pray to him, alleging his promises contained in this sacred word, to assist by his powerful aid, those who desire it with a sincere intention to confirm themselves in his love and fear. Then your faith and your love will increase, and the joy of your hearts will be augmented, especially at the approach of death. You will attend your assemblies on the Sabbath to read the word of God, searching and praying to acquire its true meaning, to render him your thanksgivings, and to sing his praises. Sacred music well performed, will contribute not a little to increase your joy, while the grace of God ruling in your hearts will ravish them with extasy. This is the extasy you ought to seek; this the joy of heart in the love and fear of God. Thus you will taste, even in this world, by anticipation, some prelibation of the delights of Paradise.

These are precious blessings which none can discern except those who possess them, and which no mortal can give or take away. Then you will be as happy as one can be in this world. All your colony will love each other reciprocally. God will augment your strength, your health, and your courage to work with your hands; and God will bless your labors, your fields, your vineyards, and your cattle:—and your houses shall be replenished with divine blessings. Then, when you shall see any in indigence, how will your hearts be enlarged to bestow alms upon them, to testify to God

your lively gratitude, which when performed secretly and without ostentation to attract the applauses of men, is a sacrifice acceptable in his sight.

Should any one of those, who say they have been smitten in extasies, speak to you on the subject of religion; listen to him, for no person is to be treated with contempt. Whatever he shall say consistent with the word of God, approve it; but whatever shall exceed his word, or directly or indirectly clash with it, reject it. God has exhibited in his word all that we ought to know, to understand, to believe, and to practise, that we may secure our true happiness both in this world and the world to come. Whatever men wish to add is erroneous; and those who wish to retrench are impious. Feel then the importance of being well instructed in the word of God, that you may not be turned to the right hand, or to the left. Some are able to pervert certain passages, and thus make them clash with one another; but the children of God search for harmony in the Scriptures and find it. A knowledge of the word of God then is your security.

There are some who reject the word of God, because there are many things in it which surpass our understanding. But our understanding is confined within narrow limits, and it is God who speaks in his word; and how can we render homage to the God of our understanding, but by receiving his revealed truths, although we cannot comprehend them all? Ought not our understanding to yield to sovereign wisdom? Pride only forbids it; but a single word should suffice to suppress this accursed pride. Man, diminutive as he is, does not perfectly know himself; during his whole life he will never acquire an entire knowledge of the nature of a Spirit; and the human soul is a spirit which we can but partially know. As there are some in this country, and doubtless in others, who doubt whether the sacred Scripture came from God, some doubting of a part and some of the whole; it remains to me to point out to you some proofs that all the canonical books of the Old and New Testament must have come from God alone, and that no created intelligence could have produced them.

Four kinds of proofs may be found in these books, which are more than sufficient to persuade and convince all honest and upright hearts, that they could come but from God alone.

The *first* kind of proofs is the holiness and perfection of the laws and morals exhibited in these books; laws and morals far more perfect, far more pure, and far more conducive to the order and happiness of the human race in their state of society in this world, than all the laws and morals of the ancient legislators and Pagan philosophers, however admired for their wisdom. The motives here suggested to influence the conduct of men are far superior to all which they could invent.

The *second* kind of proofs is the perfect harmony, which prevails in the books of the Old and New Testaments. Their harmony is perceived by the friends of God; for they all tend to the same end. These books were written at many different times, through a large

succession of ages, and by many different persons. Moses wrote the first books, and the apostle John closed all sacred Scripture with the Apocalypse; but many ages intervened between Moses and John. Must we not infer from this with perfect certainty, that the same Holy Spirit, who is the ever blessed God, inspired the whole?

The *third* kind of proofs is the prophecies, and their completion, each in its own time, although announced many ages before. Here some must be adduced. One of the most ancient is the prophecy of Jacob, declared about two thousand years before its accomplishment. The patriarch Jacob being in Egypt on the bed of death, assembled his twelve sons to bless them; and, as a prophet, he said respecting his son Judah, "The sceptre shall not depart from Judah, nor a legislator from between his feet until Shiloh come; and to him shall be the gathering of the nations." But this Shiloh, who was to come, is Jesus Christ; the sceptre has accordingly departed from Judah. Among many Psalms, which announce Jesus Christ to be the true Messiah, read the twenty second, which is a prophetic prayer concerning him; and a part of which he pronounced on the cross, saying, "My God, my God, why hast thou forsaken me." This psalm was composed by king David several hundred years before its accomplishment. We there read the severe sufferings of the Messiah; that his hands and his feet must be pierced: we there see the outrages which his enemies would inflict upon him, while nailed to the cross, that the soldiers should divide his garments; and cast lots for his mantle: all this has taken place. We there see his burial, his resurrection, the vocation of the Gentiles and the extension of the Christian religion throughout the world. But all this is there expressed, in a manner so affecting, that a true Christian cannot read this Psalm without lively emotions of joy and consolation. Did not the prophet Isaiah predict long before hand that the Jews should go into captivity to Babylon; and has *not* this been accomplished? Did he not predict that the empire of the Chaldeans or Babylonians should be overturned by the Medes and Persians; and did he not call Cyrus the Persian by name more than two hundred years before the birth of this prince? Did not Jeremiah also prophesy to the Jews, that they should go into captivity, and did he not limit its duration to seventy years; and did not the Jews after seventy years return into Judea and rebuild their temple and repair their city? And did not Daniel, a young captive, who was instructed in the language and sciences of the Chaldeans, predict the restoration of the Jews, and the advent of Christ? Did he not fix the epoch to four hundred and ninety years after the edict should be published to repair the city Jerusalem? Artaxerxes gave this edict in favor of the Jews to rebuild the ramparts of Jerusalem, to repair its gates, to re-establish police in that city to secure the Jews from the intrusions of their Samaritan neighbors.

Christ was put to death precisely at the epoch Daniel predicted. Christ himself also foretold the final dispersion of the Jews, and we still see their descendants scattered through all the world:

There are some things very noticeable in the prophecies of Daniel, especially in the seventh chapter. My dear children read it. The four great Empires are there represented by four beasts, differing one from another, and they are represented as arising upon each other's ruins. Now the annals of the world attest, that the Empire of the Chaldeans was overthrown by the Empire of the Medes and Persians, and that this second Empire was overturned by that of the Greeks, and this third Empire was overturned by that of the Romans. What remains of this fourth empire? the ten horns, which Daniel saw on the head of the fourth beast, which according to this prophecy must terminate, by the surrender of the kingdom to the Son of man, which was given to him by the Ancient of Days? But what shall we say of the prophecies concerning Jesus Christ? Read the fifty-third chapter of Isaiah. There you will see where the Messiah must be born; his humiliation, his sufferings, his death, his triumph, all expressed in a very affecting manner. Has not Isaiah also predicted, that Christ should be born of a virgin? But let us ascend to the origin; the first promise of a Redeemer made to Adam the father of the human family, immediately after his fall—and consequently made to all his posterity: it was renewed to Abraham, in whose seed God said, "all the families of the earth should be blessed."—Abraham had two sons, Ishmael and Isaac; Isaac was chosen to be the heir of the promises—Isaac had also two sons, Esau and Jacob, and Jacob was chosen.—I have already said that Jacob had designated the tribe of Judah from which the Messiah should descend. When David ascended the throne of Israel, God gave him to understand that it was from his family that the Messiah should descend, and afterward all the prophets referred to the family of David. Some said, also, that he must be born at Bethlehem where David originated who was of the tribe of Judah. Here it is necessary to remark, that the descendants of David had but a small share in the government of the Jews after their return from captivity in Babylon. And from the time of the Romans this family had fallen into extreme poverty. Joseph and Mary, who were both of this family, could not live at Bethlehem; they had there neither houses nor lands. Joseph labored as a carpenter at Nazareth. Nothing more was necessary, than an edict from the Roman Emperor that each should repair to his native city. Here Jesus was born. Observe in how wonderful a manner the prophecies are accomplished. Who can foretell the future at such a distance, and so correctly, except God alone, to whom the present, past and the future are ever present? Who could inspire the sacred prophets except the Holy Spirit? Thus saith Isaiah, "tell us future things and we shall know that ye are gods." This third kind of proofs is admirable; it demonstrates that all Sacred Scripture comes only from God.

The *fourth* kind of proofs is the history of miracles. Here I call to witness every real Jew, who will support even at the peril of his life, that the miracles of Moses were genuine; that he smote

Egypt with ten plagues; that he separated the waters of the Red Sea to favor the children of Israel in their flight before the army of Pharaoh, and that the Egyptians, being disposed to pursue them by this route, were overwhelmed; that the people of Israel being thirsty in the desert through a deficiency of water, Moses smote with his rod the rock, whence flowed water abundantly to satisfy all the people and their flocks; that God published his law on mount Sinai with an appearance so terrible, that the people were as dead through fear; and Moses himself was alarmed and trembled; that this people were fed with manna in the desert during forty years, and many other marvellous displays of the omnipotence and goodness of God were made towards them; that Joshua arrested the course of Jordan to let the people pass through the channel of this river with dry foot to introduce them into the promised land. Different miracles were wrought by the different Prophets. Can one question the very wonderful miracles of Jesus Christ, and his Apostles, recited in the Gospels and in the Acts, since even the Jews of our day, although enemies of our religion, dare not deny them? They acknowledge that their particulars have been transmitted to them by tradition from their ancestors even to our day; that about forty years before their final dispersion, there appeared in Judea and at Jerusalem one Jesus, the son of Joseph and Mary of Nazareth, who performed wonderful miracles, who established a religion, and from whom Christians are called the sect of the Nazarenes. But let us finally come to the last proofs, which are more forcible than mere testimony; they are the sufferings, the death, and the resurrection of Jesus Christ; his ascension into heaven, and the descent of the Holy Spirit upon the Apostles at Jerusalem, in a manner very wonderful and miraculous, on the day of the first Christian Pentecost: events, which were immediately announced upon the spot, and have since been supported by all the Apostles and a great number of Christians under the most cruel punishments.

What honest man can resist so much evidence? It is the property only of a sinful heart, which is unwilling to come to the light of truth, lest its wicked works should be condemned; and which is resolved never to amend.

My dear children, carefully consider how wretched are those, who reject the word of God: it is to reject God himself. How ought the single thought of death to alarm their minds? You know me well; you know that I am but the son of a simple peasant, a laborer, a vine-dresser, who never had any other instructor but my late father; who have never studied any other book than my Bible; who have never been taught the rules of elocution. My language is altogether simple and rustic; but I flatter myself that you will regard it with equal attention; for you ought to be convinced, that I bear you always on my heart, and that I desire your happiness, both for this life and the life to come, as much and more than my own; for I am your tender father,

JEAN JACQUES DUFOUR.

Sales de Montreux, Jan. 1, 1804.

P. S. I make you a present of a separate sheet for a New Year's Gift. Copy it into a book to preserve it, and read it sometimes in your assemblies on the Sabbath, at least on the first day of every year. This will ever be your father, who will address you when I myself shall be in my grave.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

[Continued from p. 219.]

MAY 19, 1712. 7. G. D. The pagans of old had their several gods for various benefits and occasions. The papists have their saints for the like. I would, as soon as I can, make a collection of them; and then I would, in the most explicit manner, find all in my admirable Jesus, and give him the glory of blessing me with all benefits and on all occasions.

20. Lord's day. My errands to the table of the Lord were these two, above the rest. First, I considered the glorious Jesus, having purchased the favors of God for me; and very particularly, one which I would reckon among the greatest favors: that is, that he would show me his glory; that I may be enlightened and satisfied in the mystery of God manifest in flesh; that since I am admitted unto so near a communion with my Savior, I may know who he is; and that his good Spirit may help me to learn from his word, what sort of a person he is; and, by consequence, lead me into right thoughts about the glorious and wonderful doctrine of the Trinity. Some circumstances and temptations of the day, call me to be very solicitous for the Divine illuminations; which, in this way, I am seeking for.

Secondly. And having some special occasion to serve the churches of God, by some antidote against Antinomian errors, I took the like method for obtaining instruction from heaven for that purpose; and that the doctrines of grace may be clearly revealed unto me, and rightly received by me. I considered my dear Jesus as the *Truth*; and as the heavenly preacher, who will convey truth unto them, who thus look up unto him for it.

22. Yesterday was a mighty rain; all the last night also was rainy, and this morning threatened the continuance of it. I was engaged with some other gentlemen, the Indian Commissioners, in a journey of 20 miles unto *Natick*, that we may inspect the condition of the Christian Indians there, and revive religion and good order among them, which have been under a grievous decay. We had appointed the Indians of some other villages to meet us there, that we may propose unto them a removal to dwell there. I apprehended that the prince of the power of the air, who had been the Lord unto these children of disobedience, would, if possible, get leave, by a long storm, or some other evil accidents, to defeat our

undertaking. But I considered the glorious Jesus, as a superior Lord, and as him that has command of the rain, the wind, the sun, and of all creatures. I committed the whole journey and all the affairs of it into his glorious hands; and with a lively faith, foresaw it would be a journey of much service and comfort. We began our journey this morning; the weather soon cleared up; every thing fell out agreeably. We arrived at Natick seasonably. A considerable congregation both of Indians and of English were come together there. The minister whom we expected, was not come. Wherefore I did in my extemporaneous way, and with a very singular assistance from heaven, carry on the exercises of religion in their meeting house. I preached in their pulpit, (without bible, cushion, or hour glass,) a sermon, first unto the Indians and then unto the English, on Acts xxvi, 18. After the exercises were over, we discoursed with the Indians about their political affairs. This being finished, we travelled unto *Sherburn*; where we were comfortably lodged. On Wednesday morning, we returned unto Natick; where the worthy minister, whom we expected yesterday, carried on the exercises of religion, in a renewed assembly of Indians, all in the Indian language. We also renewed our discourses with them about their interest; and received handsome return of thanks from them. In the evening we arrived home, with such experience of the Divine favor, that we were not able to reflect on one uneasy circumstance in all the journey.

26. My slothfulness, my slothfulness! the fearful disease under which I am languishing! My soul is exceeding sorrowful in the sense of the complicated iniquity and stupidity, which I am therein guilty of. I am amazed at the mischiefs, which do thence arise unto me. What precious opportunities to do good and great things, are therein sinned away! What shall I do for the cure of this malady! I will cry mightily to my great Savior that he would cure it, by the influences of his Holy Spirit upon me. Yea, I would set apart shortly a whole day for cries unto the Lord on this deplorable occasion; and I would bestow more sharpened rebukes than ever upon myself every evening, if the foregoing day has not been spent with a comfortable industry.

June 16. 7. G. D. To rise unto a very heavenly temper and conduct in sabbatizing, is a thing which I would endeavor, with a zeal that shall even swallow me up. I would, therefore, improve in the methods of sabbatical piety; and having invented such, by the wisdom that comes from above, I would take one of the first opportunities to record after what manner I have spent my *Sabbath*; and from thence transfer it into my *Paterna*; that mine also may "go and do likewise."

23. Let the changes of the weather be entertained by me with holy dispositions and adapted supplications. When it is fair and clear, and the sun shines out; Lord, in thy light as the Sun of righteousness, let me see light, and enjoy a perpetual serenity! When the *clouds* gather, and cover the sky; Lord, let not the face of Heaven be so covered and clouded, that my prayers shall not

pass through! When the *rain* falls; Lord, let the heaven rain down righteousness upon me, and let my doctrine distill as rain upon my hearers.

24. These papers being written for the instruction of my children after I am dead, as well as for my own reflections upon them before I die, I would serve every purpose of piety in them from my own experience.

I do not remember, that my method of *sabbatizing*, has ever been particularly described in these memorials. Wherefore I will now, my children, describe and recite unto you, how I spent the Lord's day, which has now occurred unto me.

In the afternoon that went before the Lord's day, I was desirous to have my studies over, and no affairs left that might be any incumbrance upon me; and I devoted the evening to the exercises of piety.

In the morning I awoke, blessing the Lord for another Lord's day; and I arose a little earlier than on other days. I considered my usual question for this morning; "What service may I do for the church to which I am immediately related?" I sang my morning hymn. Coming into my study, I wrote down my answer to my question. I applied myself unto the Lord, as for the pardon of my former trespasses on the holy rest of his day, through the blood of him that is the Lord of it, so for grace from him now to sanctify his day, without which I can do nothing.

Throughout all the ensuing day, I kept my thoughts in an agreeable employment, and under the necessary government. When I was not engaged in any extended exercise of devotion, I was continually forming admonitions of piety, from occasional objects and occurrences. Every thing about me preached unto me; and I usually turned the lessons into ejaculatory prayers. If I found my mind at any time begin to lie fallow and empty of good thoughts, I presently rebuked it, and renewed them. If any evil thoughts began to make the least approach to my mind, I presently bewailed it, and rejected them, and raised good ones just contrary to them.

I so took heed against sinning with my tongue, that I did not utter one word all the day, (though I spoke on many occasions,) but what, I think I may say, I did well to utter.

I wrote an illustration on a text of the sacred Scripture.

I read a suitable portion of the Old Testament in the Hebrew language; another in the French; and then, a suitable portion of the New Testament in the Greek. And I fetched a note and a prayer out of every verse.

Then I made the morning prayer of my study.

My breakfast being brought me, my food was received with praises to God, and meditations on the nobler provisions which he has made for my better part. With the like frames and acts, I anon took the other two meals of the day.

I went down to my family, and sang and prayed with them.

I gave new charges unto my family, to remember the Sabbath day and keep it holy; and I assigned unto the little children, that were to stay at home, sentences of the Bible to be got by heart.

I returned unto my study, and prayed, that the public sacrifices, to which I was now going, might be acceptably and profitably carried on.

I went unto the public, where my parent performed the public ministrations. Here I gave such attention, that not one passage of the prayer, not one head or text, and scarce one sentence in the sermon, passed, without my mind moving towards heaven with a suitable confession or petition upon it; and every verse of the psalm I accompanied with a note and a wish educed from it. When all was finished, I set myself to form the desires for all the hearers, and the desires and purposes for my own life, and think on those improvements in piety, which the subject newly handled might call me to.

Returning to my study, I read over some holy discourses, relating to the great sabbatism which the church of God is to look for; and the glorious things that are spoken about the city of God, and the prophecies relating to the latter days. This I did, (and usually do,) because I look on the Sabbath as a peculiar type and sign of the blessed millennium.

Going to my table, I fed the souls of the company with as profitable discourses as I could entertain them withal. And I also drew out my soul to the hungry. I thought it a day proper to dispense kindnesses to the poor. I was careful to have some such invited unto my table.

After this, I went on, upon the affairs of the great sabbatism. I read a paragraph of the Scripture, that refers unto it, with my acutest and most penetrating thoughts employed thereupon, and suitable ejaculations. And I sang an hymn upon it.

Then, prostrate in the dust, I poured out a prayer for *Zion in the dust*, and for the hastening of the day of God.

Hereupon I took the sermon I was to preach immediately, and run it over, so that my mind was formed into proper tempers and wishes on every head of the sermon.

I then, on my knees bewailed before the Lord such sins, as the sermon I was to preach most led me to repent of; and prayed for grace to do such things as my sermon was to exhort my hearers to. I begged for the help of heaven in the work before me.

I went unto the public, and carried on the several services there, in a great assembly, with a great assistance from God. My mind between the conclusion of the services and reaching my house, was filled with prayers that what had passed might make due impressions upon the people.

Excessively tired, I drank my tea, with praises to my glorious Lord; and some thoughts on his precious benefit which this drink led me to.

I made a prayer, such a feeble one as it was, for such blessings as I am daily to ask for.

I went down unto my family, where I catechised the children, and went through the sermons of the day with them, in the way of a dialogue; and sang and prayed with them, and with the neighbors that came in to join with us.

Then I caused the children to tell me, what new matter of prayer they were now apprehensive of; and charged them to retire with it before the Lord. I also made one of them hear the negro servant say his catechism.

I retired into my study and meditated on that point, *what have I yet left undone, that it would be for my consolation and satisfaction to do, before I die.*

I read in a book of piety a sermon, that might add to the heavenly tincture on my mind.

I was called to pray with a sick person, unto which I went with alacrity, as unto a duty of the Sabbath. I went again unto my family, and sat with them, while each of the capable children successively read their several parts in a book of piety to the whole family; and I took occasion from thence to renew my instructions to them. Then I sang my evening hymn with the family, and retired to my study, and in prayer acknowledged the mercies of the day past. I sought pardon for the errors of the day; committed all my interests into the hands of my dear Savior; and exerted an act of a principle of grace that might assure me of my safety, if I were to die before tomorrow. So I went unto my rest, and fell asleep reading a book of piety.

This variety of duty was all done, with the help of heaven on this Lord's day. And though it left me very weary, yet my spirit now found, (and always does,) those unspeakable consolations and advantages from such indefatigable sabbatizing, as carry rich compensations with them. Yea, in the conclusion of the day, I declared before the Lord, that although some had observed a reward of temporal blessings in the ensuing week often to encourage their sabbatizing, I had now been abounding in the work of the Lord without any such expectation. If ever so much affliction should befall me this week, yet I would go on, in all the holy labors of sabbatizing, and assure myself, that I should find my account in the rest that remains for the people of God.

For the Panoplist.

"GOD LOVETH THE CHEERFUL GIVER."

How full are the Holy Scriptures of promises and encouragements to liberality. It is no where said in them, that charity tendeth to poverty. Far from it, "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." With the Scriptures for a guide, it would seem that no Christian could withhold the hand of charity, and, if "charity to the souls of men is the highest, the noblest, the most important charity," might we not expect it to engage the peculiar attention of every Christian?

With this expectation how damping is the refusal of a religious professor, when solicited to aid in extending the Gospel light to those who sit in darkness. How painful to the heart that cold reluctance, which says, "*I have to give.*" And do we need compulsion, when the cause is His, whose stewards we are? The gold, and the silver are His, and are we to give an account of our stewardship, and dare we expend it in folly, when objects of everlasting importance demand its use?

We pay not a revenue to Juggernaut; but may not other idols rob the purse, which we ought to keep for God.

That those who feel no concern for their own souls, should feel none for the spiritual wants of others, is not surprising. But can one whose hopes and joys are all connected with that blessed Book, which says, "*Go ye into all the world, and preach the Gospel to every creature,*" feel indifferent? The most obscure and unknown individual is permitted the honor, the privilege, of aiding in the most important cause; and while we pray that Christ's kingdom may come, shall we not cheerfully sacrifice some little comfort, some little convenience, (not to say superfluity,) to the cause of Zion?

Z.

ACCOUNT OF AN INTERESTING AND PIOUS CHILD.

[Extracted from a letter written soon after her death.]

"As to the departed spirit of our dear little Ann, I cannot doubt but it has reached the general assembly and church of the first born in Heaven; and I believe that Jesus will raise her body at the last day, more pure, more lovely, and free from every sin. She was so pleasant and amiable in her natural disposition, that her short stay with us was made happy in having all her wishes attended to. My partiality saw no faults. We scarce ever were alone, but she would, of her own accord, begin to converse on serious subjects. Heaven seemed to have the first place in her thoughts; and she often said, when enjoying perfect health, she should rather die and go to God, than live to grow up; for this was a sinful world. One time last winter I came into the chamber where I now am, and found her in tears. I asked what made her cry; she said she was afraid she did not love God best of all. I asked, what made her now think she did not love him. She said her heart was wicked, and she was afraid she did not know how to love him as she ought to do. I could not help comforting the sweet child; and told her if she only loved him as well as she could, he would love her, and when she grew older, she would love him better; but if she did not live to grow up, he would take her to his own bosom. She seemed quite animated with the thought of going to heaven, and said; aunt Sarah, do you think I shall know my Savior. I told her yes, for he would take her into his arms. She then said, if I get to heaven before any of our family, they will not all be strangers to me there, for I shall know

my dear grandpapa, and aunt Lydia, and aunt D. After this she often spoke confidently of going to that happy place; and I noticed, whenever she said any thing of Jesus, she would say, *my Savior*. Still she often lamented she could not be so good as she wished. I think I told you, that twice during the winter she, of her own mind, wrote down some resolutions and brought them to me to keep for her; but she came one day with tears in her eyes, and said her wicked heart would not let her keep them. She always went to meeting with me, and I have often been astonished at her conversation as we walked along. She frequently said, she hoped to hear every word for it might be her last Sabbath; and often remarked, she did not know as she should ever see the light of another day. Besides her morning and evening form of prayer, this endearing child has, for more than a year, been in the habit of retiring by herself for secret devotion. If ever I went into the chamber and found her on her bended knees, she never was the least disturbed; neither looked up to see who it was. A day or two before I left her, she asked me if I should like to hear her. I don't know how it was, but much as I longed to hear her, I left it entirely with her; and by so doing deprived myself of the last opportunity of hearing her pious supplications to her heavenly Parent. I did not leave the room however; and the length of time she was engaged surprised me. I thought it must have been 15 minutes. When done, I asked what she prayed for. Never shall I forget the solemnity of her voice, and countenance, when she looked upon me and said, that *I might be made perfect in holiness*. This affected me so much, I could say no more. Dear child, little did I think this prayer was so soon to be answered."*

QUESTION PROPOSED.

To the Editor of the Panoplist,
Sir,—If you, or some one of your esteemed correspondents, should deem the following question of sufficient importance to deserve an answer, you will gratify one, whose conscience has been considerably exercised upon the subject, by inserting it in your valuable publication.
F.C.

Does it comport with the requisitions of the blessed Gospel, for a professed Christian to continue the practice of distilling ardent spirits; that baleful poison, whereby so many of our fellow creatures are hurried into endless perdition? And can it, in such circumstances, be defended, by any other arguments whatever, than those employed by the venerable and excellent Mr. Newton, (if they may be called arguments, or indeed, were meant as such,) to excuse his continuing in the slave trade, after he became a disciple of the meek and lowly Jesus? viz. "What I did, I did ignorantly; considering it as the line of life, which divine providence had allotted me, and having no concern in point of conscience, but to treat the slaves, while under my care, with as much humanity as a regard to my own safety, would admit?"†

* This interesting child had reached but her 7th year.

† The other subject proposed by our correspondent is unsuited to our work, though we fully agree with him in sentiment respecting it.

MORAL SOCIETY IN EAST HADDAM, (CON.)

Mr. Editor,
The following communication you are at liberty to publish, if you deem it worthy of standing on your pages.

A Moral Society was formed in East-Haddam, (Conn.) in January last. It unites the three religious denominations in the place, which are Presbyterians, Episcopalians and Baptists, and is auxiliary to the general Society in the state. It was formed under peculiarly happy circumstances, and it promises to become the instrument of much good. The reasons, which led to its formation, are concisely expressed in the following extract, taken from the preamble of their constitution.—“Important advantages are secured by associating the friends of religion and good morals. Union always promotes strength:—it emboldens the timid and irresolute, while it restrains the rash and inconsiderate. Whenever the friends of religion and good morals act in concert, they become formidable; concentrated action is powerful action,—by union of exertion objects may be accomplished, which might forever defy the force of divided or individual exertion.

“Believing, that, the prosperity of every community depends in a great degree on the religious and moral improvement of the people, and being desirous to promote their own improvement, and to aid, so far as their influence shall extend, the cause of religion and morals in this place, the subscribers do agree to unite in an association; and, in their association, to be governed by the following constitution.”

The objects to be promoted by the Society are thus stated in the third article of their constitution. “The members of the Society shall by their conversation and example encourage all virtuous conduct, and shall discountenance vice generally; and particularly the vices of Sabbath-breaking—intemperance in the use of spirituous liquors—idleness—gaming and profane swearing. They shall endeavor to promote the observance of the Sabbath, by manifesting a respect for the day, as well as for the public ministrations of the sanctuary, and so far as may be practicable, they shall encourage their children and others to attend on the stated ministrations of the sanctuary. They shall likewise encourage Tithingmen and all other civil officers in the execution of the laws of this state against vice and immorality, and shall use their influence in enforcing the laws for the regulation of licensed houses and shops, and for the promotion of schools.”

A FRIEND TO MORAL SOCIETIES.

February 24, 1817.

ANECDOTE OF JOHN WESLEY.

THE father of this celebrated divine was presented by Queen Mary II. with the living of Epworth, in Lincolnshire. The parish was

large, and the inhabitants of a profligate character, and upon his admonishing them of their vices, they attempted repeatedly to burn his house, and finally succeeded. His son John was at that time about six years old. The fire was at first discovered by the family, by some pieces of burning wood falling upon one of Mr. Wesley's daughters and awaking her, and by his hearing about the same time the cry of fire from the street. It was midnight when he started from his bed. His wife, who was unwell, was asleep in another room. Bidding her and the two eldest daughters to shift for themselves, he burst open the nursery door, where the maid lay with five children: she snatched up the youngest, and bade the rest follow her, the three eldest did; but John, who was not awakened, was in the alarm forgotten. By the time they reached the hall, the flames were all around them, and Mr. Wesley then found that the keys of the door were above stairs. He ran and recovered them, a minute before the stair-case took fire. When the door was opened a strong north east wind drove in the flames with such violence, that none could stand against them. Some of the children, however, got through a little door, into the garden. Unable to do either, owing to the state in which she then was, Mrs. Wesley, after three times attempting it in vain, rushed through the flames, into the street, naked as she was, and escaped with some slight scorching of the head and face. At this time, John was heard to cry in the nursery: until that moment he had not been remembered. The father ran to the stairs; but they were then so nearly consumed, that they could not bear his weight; and being utterly in despair, he fell on his knees, in the hall, and in an agony recommended the soul of the child to God. John meantime, who had been awakened by the light, ran to the door, and finding it impossible to escape there, climbed up upon a chest that stood near the window. He was seen from the yard: there was no time to fetch a ladder; but it was happily a low house: one man was hoisted upon the shoulders of another, and was then able to take him out at the window; a moment later, and it would have been too late: the whole roof fell in; but it fell inward, or they must all have been crushed together. When the child was carried into the house where his parents were, the father cried out, "Come, neighbors, let us kneel down, let us give thanks to God! He has given me all my eight children; let the house go; I am rich enough!" This providential escape was ever remembered by John Wesley, through life, with the deepest gratitude. Under one of his portraits, there is the representation of a house in flames, with this motto: "*Is not this a brand plucked out from the burning?*"

Ch. Ob. for Feb. 1817.

REVIEW.

CII. *The Result of an Ecclesiastical Council, published at Princeton, (Mass.) March 7, 1817; and the Protest of the Minority: with Remarks, Notes, and Observations. By a Member of the Council. Worcester; W. Manning. 1817. pp. 24.*

THE pamphlet before us contains a narrative of the most remarkable ecclesiastical proceedings, which ever came to our knowledge. It discloses a more barefaced usurpation of ecclesiastical power, a more indecent disregard of the immemorial usages of our New England churches, and a more inexcusable attempt to destroy the rights of a Christian church, or rather to destroy the church itself, than has ever been witnessed in this country until now. Our language may seem strong; but if our readers will attend to the statement of facts, which will be laid before them, they will support us in the judgment we have expressed. To all who are acquainted with the liberal party, as they have been denominated, or the Unitarian party, as they may be more properly called, it is perfectly well known, that no class of men were ever more ready than the leading members of this party are, to proceed to extremities in order to secure the success of a party measure. Our distant readers, who know nothing of the spirit of Unitarianism, except what they learn by report, or from the press, may see in the present case a genuine exhibition of that spirit. It is for this purpose principally, that we have taken up the article.

There is no occasion, on which the Unitarian party are more awake and active, than that of settling a minister. If a vacancy occurs, in any place where they have influence, they are extremely forward in obtruding candidates upon the people, in advising the latitudinarian members of the church or parish, and, if need be, in bearing down the opposition and trampling on the rights of those who stand in their way. Some men of this party are more mild and considerate than others; but even these are commonly terrified into acquiescence, when acting with their brethren of a bolder character. We have been present at an ecclesiastical council, where the Unitarian party wished to carry a favorite measure; a measure, which was so clearly demonstrated to be unprecedented, tyrannical, and fraught with mischievous consequences, that its advocates were entirely silenced: we saw unequivocal indications of misgiving, in the more moderate members of the party; but still, when brought to the decision, they could not break the chains in which they were held, but gave their votes in a faint and tremulous voice, as the party within doors and without had expected. But we proceed to the case under consideration; premising, however, that, as the narrative is furnished by a member of the council, the facts must be presumed to be correctly stated; and that the most important facts are contained in the documents, which are published entire, and most of which will be copied into our pages.

It appears, then, that in the autumn of 1815, the town of Princeton became destitute of a minister, by the removal of the Rev. James Murdock, who had been appointed a professor in the University of Vermont; that three or four persons in that town conspired together to prevent the settlement of another orthodox minister; that Mr. Samuel Clarke, who is evidently a Unitarian, was invited to preach as a candidate for settlement; that the town voted, June 25, 1816, (yeas 48, nays 44,) to request Mr. Clarke to preach with them further as a candidate; that the church twice refused, (21 to 8,) to give Mr. Clarke a call to settle with them in the ministry; and that the town proceeded without the church, by a vote of 102 to 44, to present such a call. The church then forwarded a strong but respectful remonstrance to Mr. Clarke against his accepting the invitation of the town. Acting like a reasonable man he negatived the invitation. The town was not satisfied; but held another meeting, at which the proposed salary was enlarged, and the call renewed. The votes stood 66 to 59. The church remained firm, and Mr. Clarke again negatived the call of the town. But the leaders were determined to obtain their object. They convened another meeting, Feb. 11, 1817, and renewed the call, 81 to 44. The church refused concurrence, 20 to 6.

About this period, as the writer of the pamphlet conjectures, the plan was formed, which the council met to execute. A mutual council was called to advise in the matter, the town taking good care to have a majority of the council of their own way of thinking. Five churches were invited to send their pastors and delegates. The council met March 6th, and was composed of the following clergymen, each attended by a delegate; viz. the Rev. Dr. Sumner, of Shrewsbury, the Rev. Dr. Payson, of Rindge, (N. H.) the Rev. Dr. Banoroft, of Worcester, the Rev. Mr. Thayer, of Lancaster, and the Rev. Mr. Goffe, of Millbury. To persons in this vicinity it would be unnecessary to say, that Dr. Payson and Mr. Goffe are orthodox ministers of orthodox churches; and, of course, with their delegates, composed the minority of the council. Dr. Sumner was chosen moderator.

The council soon produced* and published a *result*, all the material parts of which we quote.

"Received various communications from the committees of the church and town, relating to repeated invitations presented to Mr. Samuel Clarke to be their minister, and to the business on which this council are assembled. Received also a request that this Council would advise that the original covenant may be revived, in the hope that this would tend to the restoration of former harmony. Whereupon, *Voted*—That the following vote, presented to this council as a measure previously necessary to the ordination of Mr. Samuel Clarke, be recommended to the observance of this church, viz

* Note by the writer of the pamphlet. *Produced*. This word is perhaps more correct than either *formed* or *framed*. When or where the vote which embraces the substance of the result, and the most labored part of it, was devised and manufactured, the writer does not know; but this he does know, that immediately after the public hearing, and before any consultation on the subject took place in the council, this vote was produced; and no word or syllable of it, however objectionable, was permitted to undergo the least alteration. Hence the public will duly estimate the correctness of the expression in it—that the council offer the following advice 'after due deliberation.'

“That by reason of existing difficulties in this church and town; and as there is opened by Providence a prospect of the re-settlement of the Christian ministry, if a spirit of mutual condescension and forbearance is in exercise; this council do, after due deliberation, and in the persuasion that it will be more conducive to the restoration of union than any other means they can devise, offer for the consideration of this church the following advice: That on the seventeenth day of the present month, the brethren of this church be regularly notified to assemble in church meeting; that, when assembled, the original covenant of this church, a copy of which accompanies the result of this council, and in which an alteration will be found, to conform it to the language of Scripture, be submitted to their consideration. We assure the members who shall adopt this covenant, that we will recognize them as the church of Christ in Princeton. After taking this step, we recommend to them, as soon as may be, to submit to their body the question of concurrence with the town in the election of Mr. Samuel Clarke to be their minister. In case they shall concur, and he shall accept their invitation, we recommend that a joint committee of the church and town be authorized to issue letters missive for the purpose of inviting an ordaining council to consummate the proposed union.” The yeas and nays on the above vote were as follows:

YEAS.

*Thomas W. Ward,
Aaron Bancroft,
Benjamin Thaxter,
Nathaniel Thayer,
Joel Wilder.*

NAYS.

*Seth Payson,
Ebenezer Brown,
Joseph Goffe,
Oliver Bond.*

“This Council has been led to the above recommendation from the following reasons. They entertain a full persuasion that no probability exists of greater unanimity among this people in the attempt to settle any other candidate, than is now found in favor of Mr. Clarke. They recognize the civil and religious rights of a Christian congregation to elect the minister whom they are to support. They entertain the strongest hope that the ardent desire manifested by the body of this society to have Mr. Clarke for their minister, may be a foundation of great and lasting usefulness under his ministrations. While they feel a sympathy for the church in being disappointed in the endeavor to obtain a pastor whose views of Christian truth are fully accordant with their own, yet they believe the differences of sentiment between them and the congregation are so deeply rooted that harmony may not be expected; and the council think that it will conduce more to the promotion of peace and of every Christian grace and virtue in this place, to recognize those as a church who shall comply with their advice, than to perpetuate a struggle for a controlling influence by the parties at variance.

“The council earnestly recommend to this church and people the spirit of forbearance, condescension, and charity. They implore for them, through the great Head of the church, the divine benediction. May the God of peace delight to dwell with and bless them.” pp.7—10.

We continue the history in the words of the narrator.

“The minority of the council, after laboring to maintain the rights and privileges of the church by arguments drawn from Scripture, and ancient usages, to which the majority, feeling their strength and determined on their course, scarcely deigned a reply, found themselves constrained to enter the following protest.

“We, the undersigned, members of the aforesaid council, materially differing in our views and convictions from the above result, and believing the same repugnant to what duty requires, feel ourselves bound, in the fear of God, to enter our solemn protest against the said result, for the following reasons, viz.

“1. Because it recommends an unnecessary and unauthorized subversion of the confession of faith and form of covenant adopted by this church in cir-

cumstances peculiarly solemn, and which appear to us happily calculated to maintain the purity of the church in faith and practice.

"2. Because said result appears to us inconsistent with the character given by inspiration of the church as the pillar and ground of the truth; and as an unwarrantable attack on the rights and usages of the New England churches, which have been uniformly recognized from the infancy of the country to the present day.

"3. Because said result exhibits an alarming stretch of ecclesiastical power, which threatens the liberties and privileges, and even existence of congregational churches, by depriving them of the right of choosing their own pastors, breaking down their sacred enclosures, and subjecting them to the unenlightened guidance of the world.

"4. Because, in our view, said result tends to perpetuate and increase the unhappy divisions which exist in this church and society, and which might probably be healed by such temperate measures as wisdom and duty appear to dictate.

"With these views and impressions, we would fondly cherish the hope, that the good sense of the town of Princeton will lead them to make a solemn pause, before they adopt and pursue a course so apparently fraught with evils to themselves and their children after them; and that the minority of the church will seriously reflect, and humbly bring the subject to the throne of grace, before they depart from their solemn covenant engagements to God and their brethren, abandon the faith which they professed before many witnesses, and surrender themselves into the hands of those who have never named the name of Christ.

"We cannot but deeply sympathize with this precious section of the kingdom of our Lord in their present oppressed and gloomy situation, in which we view them as suffering in the cause of truth and holiness. We advise and exhort them to stand fast in the liberty wherewith Christ has made them free; to bear with patience their present trials, and to be much in prayer that God, in his mercy, would be pleased to turn their captivity, and cause light to arise upon them in the midst of obscurity.

"At the same time we recognize them as a true church of Christ, and tender them our best wishes and friendly counsel and assistance in all matters and things conducive to their spiritual prosperity.

"With most fervent wishes for the harmony, peace and religious welfare of the church and people of Princeton, we close this our solemn protest, which we found ourselves in duty bound to offer, and humbly commend them to the favor and guidance of the great Head of the church.

SETH PAYSON,
EBENEZER BROWN,
JOSEPH GOFFE,
OLIVER BOND.

"This protest was published with the result.

"On the 17th of March, the day appointed by the council, the church held a meeting, and, after a careful and dispassionate consideration of the result of council, voted to reject it as an unauthorized and arbitrary infringement upon their privileges and rights—yeas, 20—nays, 8—neuter, 2. On the same day the town held an adjourned meeting, at which they ordered the result to be entered on the town records; and after considering and reconsidering and pocketing the protest, they ordered it to be kept on file in the town-clerk's office." pp. 10—12.

Whether the minority of the church signed what was called the original covenant, or not, the writer does not state. We should be sorry to find, that a single member of the church had so little sense of his obligations, as to comply with the advice of the council.

On these strange proceedings, we make the following remarks.

1. It appears from the note, which we have quoted, that the public hearing before the council was, so far as any effect was pro-

duced or expected from it, a mere mockery, a perfect burlesque on ecclesiastical bodies, an insult to the church and the minority of the council. The decision was all prepared before-hand. There was no deliberation; there was no friendly consultation; but a measure, contrived and matured in secret, was unblushingly pressed forward, and announced as the result of the united wisdom of the council. This may be a good way to expedite business; it may assist in carrying a point against reason, conscience, and Scripture; but it has little else to recommend it.

2. The measure, recommended by the council, was one which could not even have been mentioned by them, without a manifest usurpation of power. They were not called to advise respecting the covenant of the church. No such matter was referred to them; and every step which they might have taken, however innocent in its tendency it might have been, could not have been otherwise than a needless and officious intermeddling with a subject not properly before them. The majority seemed to be sensible of the glaring impropriety of acting as they did; for they pretended to have received a *request* to make the proposition of altering the covenant. But we are assured by the writer of the pamphlet, that *no such request was made*; and as we know the man, we place implicit reliance on his veracity. This consideration was urged by the minority; and, we are told, "it appeared to stumble the venerable moderator, and it was some time before he could recover from the shock." Well might it stumble him. When the truth of the declaration was questioned in the council, "the principal reason given for retaining it was, that *it was necessary to give consistency to the following vote.*" Well might the moderator be *shocked*, at the thought of assigning a palpable untruth, as the reason for an act of enormous injustice. It is a pity the shock had not been sufficient to arouse him, and the rest of the majority, from the infatuation into which party zeal had plunged them. The council do not deign to tell us by whom the pretended request was made; whether by the town, the church, or by individuals. This circumstance would of itself throw suspicion over the whole pretence; for if such a request had been made, it would have been natural, as well as important, to tell by whom it was made.

3. The council profess to recommend the substitution of the original covenant for the present one; whereas they do in fact recommend a covenant essentially different, and designed by them to be so. No abuse is more common than the perversion of names. An *old covenant* of a church, or an *original covenant* is a venerable appellation, and will weigh with many persons more than a hundred arguments. To affix such a name to a new covenant, formed for the occasion, may be cunning; but is it honest? The pamphlet informs us, that a few years ago, (the writer thinks in 1810,) the church renewed and enlarged their covenant, and annexed to it a scriptural confession of faith. The former covenant was of course laid aside. This was done immediately after a revival of religion, in which many were added to the church. Whether the covenant,

which the council recommended, is justly entitled to the appellation of the *original covenant*, let the reader judge by comparing the following extracts.

"THE OLD COVENANT.

"YOU declare your firm belief in one infinite and eternal God, Father, Son, and Holy Ghost; and that the Scriptures are of divine original, and contain our whole duty, respecting both our faith and practice.

"You give up yourselves to God the Father as your portion, to God the Son as your Redeemer, and to the Holy Ghost as your guide, assister, and sanctifier.

"Watchfully avoiding any stumbling-blocks and contentions, as becomes the Lord's people.

"And this you do, flying to the blood of the everlasting covenant for the pardon of all your sins, praying that the Lord Jesus, who is the great Shepherd, would prepare and strengthen you to every good work, to do his will, working in you that which is well pleasing in his sight; to whom be glory for ever and ever. Amen.

"MR. CLARKE'S COVENANT.

— "YOU declare your firm belief in one infinite and eternal God, the Father, of whom are all things, and we in him; and in one Lord Jesus Christ, by whom are all things, and we by him. You believe that the sacred Scriptures are of divine original, and contain our whole duty, as it relates to practice.

"You give up yourself to God the Father as your portion, to the Lord Jesus Christ, the Son of God, as your Redeemer, and to the Holy Ghost as your sanctifier, guide, and comforter.

"Carefully avoiding every appearance of evil, and every temptation to sin.

"This you engage, flying to the blood of the everlasting covenant for the pardon of your sins, and praying that the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, would prepare and strengthen you to every good work, to do his will, working in you that which is well pleasing in his sight; to whom be glory forever and ever. Amen." pp. 15, 16.

Should any one pretend, that these covenants are the same, because a great portion of the words are the same, we presume he would consider an altered bank note as being the same thing after its alteration that it was before; for nearly all the words would be the same. In that case, there might be an attempt to cheat the bank out of a few dollars; in this there was an attempt to rob the church of its most precious rights; for no rights can be more precious than those, which are involved in the right of choosing a minister. What language, then, can be too severe in exposing the miserable sophistry, which was intended to beguile an unsuspecting people, by the aid of a false appellation.

4 We come now to the measure, which the council recommended, and which was so thoroughly prepared beforehand. The church were advised to meet at an early day in church meeting, and the original covenant with an *alteration* was to be submitted to their consideration. Let us inquire here, what is to be the consequence of this consideration. To call a church meeting is not only a recognition of the church, but an admission that it can act as a body, and have its decisions respected accordingly. To submit a question to the consideration of the church, implies that the church has the power to consider the question, and that its decision on the question shall have some sort of efficacy. But did the council really intend to pay any respect to,

the decision of the church in this matter? No such thing: for in the next breath they say, that they shall recognize the members, who shall adopt this proposed covenant, as the church of Christ in Princeton. In effect the council say, that they propose a certain question to the church to be regularly considered in church-meeting; but that it makes no odds what the church decide, or whether they decide any thing; for the council will recognize as the church in Princeton, any two or more members, who will break covenant with their brethren, and act precisely as the council advise. Was there ever so impudent a trifling with the rights of a body of men? Was there ever so entire a contempt of the plainest principles of equity? This sagacious council do in substance declare that if two members of a church, consisting probably of more than 70 members, will break away from their brethren, they shall be recognized as the church. The fact was, that less than one third of the members were *expected* to comply with the advice of the council; and the opinions, feelings, and privileges of the remaining two thirds, were to be entirely disregarded. If the one third were to be acknowledged as the church in Princeton, it would seem that the two thirds must be considered as excommunicated. And all this without any accusation, without a trial, and without a fault. This is what is called the advisory power of councils, is it? The council first take up a subject not referred to them, and with respect to which they have no power; they next advise the church to act in a certain case, telling them, at the same time, that their doings are of no sort of validity; and conclude by offering countenance to covenant-breakers, and passing sentence of condemnation upon all who adhere to their solemn engagements, and are determined not to give up their unquestionable rights.

The reader may be disposed to inquire, what could have urged the council to a measure so full of absurdity as well as of injustice. The reason is this: According to immemorial usage in this country, a congregational minister cannot be settled without the consent of the church of which he is to be the pastor. No man can have the hardihood to deny, that this is in the highest degree reasonable and proper. The Supreme Court of this commonwealth decided several years ago, that "if the church, when their election has been disapproved by the town, shall unwisely refuse to make a new election, or the town, for any cause, shall abandon the ancient usages of the country in settling a minister, it may, without or against the consent of the church, elect a public teacher, and contract to support him; and such teacher will have a legal right to the benefit of the contract, although he cannot be considered as the settled minister of the Gospel, agreeably to the usages and practice of the congregational churches in the state." This decision was drawn up and delivered by Chief Justice Parsons, who was liberal enough, to say the least, in admitting the power of towns in opposition to that of churches. According to this decision, the town could not, in any event, settle a minister without the consent

of the church. If Mr. Clarke had been settled by the town without the church, he would have been merely a "Protestant teacher of piety, and morality:" as described in the words of the constitution, and not "a settled minister of the Gospel." But the majority of the council wished to make Mr. Clarke a minister of the Gospel. They wished, therefore, to obtain the sanction of the church in Princeton. How shall this be done? The church had three times refused to sanction the call of Mr. Clarke; always by a majority of more than five sevenths, and the last vote was carried by a majority of more than three quarters. The majority of the council devise the notable expedient of destroying the church by their simple *fiat*, and of erecting a new church embracing one fourth part of the members who composed the former one. This is the grand invention for restoring harmony between a church and congregation, who have an independent check on each other. The plan has no ingenuity to recommend it; as to principle that is entirely out of the question; but the design is bold, summary, and, if it could be executed, would serve on many occasions to carry a party measure against reason, conscience, covenants, oaths, and every thing else, which ought to influence the conduct of men. Suppose, for instance, that a violent party measure were pending before the legislature of this commonwealth. The House of Representatives are for it; the Senate are inflexibly opposed to it. How shall the measure be carried? A hair-brained projector starts up and says; "Let a new set of rules for the regulation of the Senate be proposed *from without*; let all the Senators, who will adopt these rules, be considered as the true Senate, though they should be but two out of forty; and let the Governor declare, that he will recognize the new Senate and sign their acts as the laws of the state." What school-boy is there, who would not hoot at such a proposal, as one, the excessive folly of which is so manifest, that its intrinsic baseness is scarcely regarded. The council admitted, that the voice of the church was indispensable to the settlement of a minister; of course, they must have seen that they were wresting from the church a privilege of the very highest importance, and this without the shadow of authority or of reason. They not only wrested from the church its privileges, and in effect excommunicated a great majority of its members; but, by a fiction so gross and palpable as to be absolutely scandalous, they contrived to vest these privileges in a body of their own forming. The measure is so outrageous, that it defies comment. If this is to be considered as a precedent, any small number of disaffected members may be suddenly withdrawn from a church, and formed into a new one, leaving the great majority of their brethren without church privileges and without redress.

5. To what contempt do such proceedings expose the church of Christ from the world. Behold the pastors and delegates of five churches assembled to advise a sister church respecting an important point of duty. Instead of deliberating on the subject, a majority produce a vote, subversive of every principle of justice, and

force it through by mere dint of numbers. In the heat of the most violent political contests, where the leaders are often known to be men destitute of principle, seldom has so indecent a measure been proposed. Even mobs affect to pay some respect to numbers and to majorities. But here is no affectation of regard to the majority of the church. Their interests and rights are sacrificed with as little ceremony, as you would exercise in brushing away troublesome insects. The council profess, indeed, to "feel a sympathy for the church in being disappointed in the endeavor to obtain a pastor, whose views of Christian truth are fully accordant with their own;" but as to any sympathy for the church, in the prospect of being deprived of their undoubted privileges, nothing is said. No doubt the sympathy of the majority of the council must have been wonderfully acute and sincere, because the church was likely to be disappointed in their desire to obtain an orthodox minister!

6. The consistency of the reasons, by which the council was influenced, is marvellous. They say, they were requested to advise, &c. "in the hope that this would tend to the *restoration of former harmony*: Whereupon, voted, &c." Now if we understand the English language, "the restoration of former harmony" is assigned as a reason of the council's decision. After the decision had been entered, however, they set about giving formal reasons for it; and among them the following is found; viz. 'They believe the differences of sentiment between the church and congregation, are so deeply rooted *that harmony may not be expected.*'

7. We have always supposed *covenant-breakers* to be among the most inexcusable of sinners. They are certainly so represented in the New Testament. Yet how lightly do this council esteem the covenant of the church in Princeton; a covenant into which all the members had formally entered within a few years. It is laid aside with as little compunction as an old almanac; and the church, and all who become acquainted with these proceedings, are practically taught, that a church-covenant is a mere farce;—a thing of no binding efficacy, no solemnity, no consequence. We have seen many indications, that this loose way of thinking, on this subject, is very common among the Unitarian party. Whether such a way of thinking can be justified, or even palliated, is quite another question.

8. A certain member of the council, and of the majority too, has been much troubled in mind, respecting the alarming power supposed by him to be assumed by *consociations*. We challenge that gentlemen to produce an instance of a consociation having usurped one hundredth part of the power, which was usurped by the council at Princeton.

9. A double advantage would have been gained by the adoption of the new covenant, proposed by the council. It would exclude the majority of the church from acting against Mr. Clarke, and would at the same time, conform the confession to his wishes, and make it completely Unitarian.

We recommend this pamphlet to the perusal of those who feel an interest in the welfare of our churches, or who wish to learn the character of the Unitarian party. The attentive reader of the extracts which we have made, will see many topics of animadversion, which we have not mentioned. He will also observe, that the *result* discovers very little of that talent, which leaders of the Unitarian party are forward to claim. Should Dr. Bancroft, or Mr. Thayer, think it proper hereafter to raise their voice in favor of Christian liberty, and against ecclesiastical domination, their admonitions will doubtless have great weight with all who may be able to say, "We remember that these men were in the majority of the council at Princeton!"

We now extract a note from the pamphlet, p. 23, which relates particularly to the aged moderator. On reflection he will conclude, we hope, that an opinion formed coolly in his study is of more value, than a decision pressed vigorously through a council convened to execute a high party measure.

"The venerable Moderator of the council once entertained much the same opinion with the Chief Justice. In a Half-Century Sermon, published in 1812, page 28, where he is giving his people his solemn advice, respecting a successor in the office which he expected soon to leave, he has these pertinent words:—'Having witnessed in many places the unhappy consequences which result from pushing the settlement of a minister, in opposition to a respectable minority, I cannot but caution you against this error. The spirit of party is hereby excited, and an alienation of brethren ensues, which requires a long time to remedy. In case of great division, permit the individual, who is the object of it, quietly to depart, and invite a new candidate, looking to God to unite you in his own time and way.'—What a pity the good Doctor had not remembered this salutary caution when he was at Princeton. He had it in his own power to have prevented the 'unhappy consequences' he so justly deprecates, and to have let the candidate 'quietly depart.' But his memory failed him; and he aided the 'spirit of party,' sanctioned 'an alienation of brethren,' and helped to 'push the settlement of a minister, in opposition to a minority,' which he will not say was not 'respectable.' Alas! the infirmities of age—of a treacherous memory—of a changeable mind! They betray into 'errors' once seriously condemned, and discountenance a people 'looking to God to unite them in his own time and way.'"

Our readers may be inclined to inquire, what would have been the consequence, if the whole church had adopted the *original covenant*, as it was called. No doubt the plan of the council would have been entirely defeated; for the call to Mr. Clarke would have been negatived by the church as before. The council must have calculated on the integrity of the members, who disapproved of Mr. Clarke; for if these members had been disposed to think as lightly of a church covenant as the council was, they could have adopted the proposed covenant, rejected Mr. Clarke, and then taken back their present covenant. But they were not inclined to trifle in this business. They acted wisely and manfully; and we cannot but hope, that God has good things in store for them, as a testimony to their fidelity and integrity.

RELIGIOUS INTELLIGENCE.**RESULT OF AN ECCLESIASTICAL COUNCIL HELD AT SANDWICH,
MAY 20, 1817.**

[We have been requested to insert the following document by a number of highly respectable clergymen, who consider it as peculiarly important, at the present time, when the very existence of Congregational churches is threatened. Our readers will have seen, in the preceding Review, to what extremities party men will go to carry a favorite measure. The proceedings of the Unitarian party, in relation to the Rev. Mr. Burr, and the church in Sandwich, exhibit much of the same spirit as the proceedings at Princeton.]

For the information of our distant readers it seems proper to state, that Mr. Burr, for a considerable number of years after his settlement in the ministry, did not believe, and of course did not preach, those doctrines of the Gospel, which are commonly called the doctrines of grace, and which he now receives and preaches as the truth of God. Some time after the change in his sentiments had become manifest, a part of his parishioners became disaffected to him, being highly displeased with his preaching. As Mr. Burr felt it to be his duty to obey God rather than men, he continued to preach the offensive doctrines. God was pleased to smile upon his labors. There was a very pleasing revival of religion, and many were hopefully converted. It was at this period, and when a large number, we think about seventy persons, were about entering the church, that the opposition became more and more active. Not long after, it was increased still more by the proposal, on the part of Mr. Burr and his friends, to introduce into the church some new rules for the preservation of Gospel order and discipline. These rules, however, were subsequently dispensed with by the church, for the express purpose of satisfying the disaffected members. Not long after, a majority of the parish voted, that the connexion between Mr. Burr and the parish was dissolved. This took place in the year 1811. They not only passed the vote, but appointed a committee to keep Mr. Burr by force from entering his pulpit on the Lord's day, which was effectually done.

In this controversy, about one sixth part of the male members of the church joined in the opposition to their pastor. The rest finally adhered to him, and procured another place of worship. Since that time a new house for public worship has been erected by Mr. Burr's friends, and an act, incorporating them as a parish, has been obtained.

The members of the church, who withdrew from Mr. Burr and from the communion of their brethren, were regularly dealt with as offenders against the laws of Christ, and excluded from the church. These excluded members afterwards formed themselves with others into a new church, and have claimed to be the first church, or the original church of Christ, in Sandwich. It became important, therefore, to have the question decided, Which of these two bodies of professed Christians is the first church? a question plain enough, indeed, but which was decided in different ways by the different parties. Mr. Burr and his friends three times proposed a mutual council; and the proposal was three times refused. They at length called a council themselves, according to the established usages of the Congregational churches, in similar cases. Of this council the Result is as follows:

By letters missive from the Congregational Church of Christ in Sandwich, under the pastoral care of the Rev. Jonathan Burr, an ecclesiastical council was convened, at the house of William Fessenden, Esq. in said town, on Tuesday 20th May, 1817; and continued by adjournments until Friday the 23d. Present the following pastors and delegates: viz.

Hatfield, Rev. Joseph Lyman, D. D.*

Wareham, Rev. Noble Everett, Dea. Barnabas Bates.

Berkley, Rev. Thomas Andros, Brother Samuel Toby.

Newburyport, Rev. Daniel Dana, D. D. Brother Benjamin Wyatt.

Salem, Rev. Samuel Worcester, D. D. Brother Thomas Needham.

Rochester, Rev. Oliver Cobb, Dea. Jesse Haskell.

The Rev. Dr. Lyman was chosen Moderator, and the Rev. Dr. Worcester, Scribe.

* Brother Solomon Graves was appointed to accompany him as delegate, but could not make it convenient to attend.

Divine direction, assistance, and blessing were sought, in a prayer offered by the Moderator.

The Rev. Mr. Burr and a committee of his church appeared before the council, and being called on to substantiate the declaration in the letter missive, that said church had made to the church of the Rev. Mr. Goodwin the offer of mutual council, and that such offer was refused, they exhibited various documents to that purpose, which were read and considered, Whereupon,

Voted, 1. It appears from the reciprocal communications of the churches of the Rev. Mr. Burr and the Rev. Mr. Goodwin, that the offer of mutual council on the subject of existing difficulties had been regularly and repeatedly made by the former, and as often refused by the latter:

Voted 2d. That the reasons assigned for said refusal, are, in the council's opinion insufficient: for they think that the fundamental points in debate between the two churches are of an ecclesiastical, and not of a civil nature; and therefore proper to be submitted to the judgment of an ecclesiastical council, and not to a court of civil judicature as proposed by the church of Mr. Goodwin.

The council then considered the protest offered by Mr. Goodwin in behalf of his church against their interference in the present difficulties—and,

Voted—That they do not find reason to consider the interposition of this council as improper, nor do they deem the said protest a sufficient bar against it. Satisfied, therefore, that the way is open for the council to proceed, they will be gratified to receive from Mr. Goodwin, or his church, any communications which may tend to throw light on the subject in hand.

A committee was appointed to wait on the Rev. Mr. Goodwin with a copy of the foregoing vote; and respectfully to invite him, and through him his church, to make such communications to the council, as they may think proper.

To the communication thus made to him the council received from the Rev. Mr. Goodwin a courteous answer, in which it was stated, "That the church of which he is pastor, having declined accepting the repeated offers of a mutual council made by the church of which the Rev. Jonathan Burr is pastor, and having protested against the right or power of an *ex parte* council to interfere in the matters in dispute between them, he has therefore no authority, and deems it improper to make any statements on the subject to the council in session."

The council proceeded to the consideration of the questions proposed in the letters missive: viz. Whether the church by which this council was called, is, as it deems itself to be, "the first or ancient Congregational Church in Sandwich?" And, "Who is the pastor of the said first or ancient church?"

With reference to these questions, intimately connected and depending mainly on the same principles and facts, patient and heedful attention was given by the council to a long series of documents, exhibited by the committee of the church. From the documents it appears, that sometime between the years 1640 and 1650, a church was gathered and established in this place upon the principles of faith, order, and discipline of the primitive Congregational Churches of New England, and that the church thus instituted has continued without

dissolution, disorganization, or suspension, from its first establishment to the present day. It also appears, that the church by which this council was called, is that original church continued. That it actually is so, is in the view of the council so clear, that they cannot but express surprise, that a question or doubt respecting it should ever have arisen; and they find no little difficulty in conceiving upon what ground the fact can be contested. This church's book of records most clearly attests its early establishment and its uninterrupted continuance and identity: and shows, that it has always considered itself as the first Congregational Church in Sandwich, acted in that capacity, and been acknowledged and treated as such by neighboring churches and by ecclesiastical councils.

It appears, indeed, that in this church difficulties have existed, by which it has been severely tried. Early in the year 1809, certain articles were introduced for the promotion of its holy order and discipline; and at the time of their adoption by a major vote of 51 to 11, the dissentients withdrew, and afterwards, for a considerable time, held themselves aloof from the church. During that time, however, this church was acknowledged as the "first Congregational Church in Sandwich," even by the dissentients, who styled themselves aggrieved members; and by an *ex parte* council, convened August 10, 1809, on behalf of the opposers of this church, the said dissentients were denominated a "minority of the church," and advised, on specified conditions, "to return to the communion of the church."

The conditions specified by the said *ex parte* council were fully complied with, on the part of the church; yet the dissentients continued to be dissatisfied, and, in connexion with the disaffected of the parish, to act in opposition to the church, until another *ex parte* council was convoked on their behalf, August 14, 1811. Still this church, so far as appears, was all the while acknowledged by all parties and without any question, as the first or ancient church; and by the *ex parte* council of the said 14th of August, the dissenting professors, concerned in convoking them, are again denominated a "minority of the church." At that date, then, it is presumed, no doubt existed, no question was made, concerning the right of the majority to consider themselves, and to be considered, as the church,—the first, or ancient Congregational Church in Sandwich; and what has since occurred to give rise to reasonable doubt or question, this council is utterly at a loss to conjecture.

It appears, indeed, that on the 5th. September 1811, the parish or precinct took measures to dissolve their contract and connexion with the Rev. Mr. Burr. But those measures surely could not affect the standing of the church. The existence of a church is independent of minister and of parish; and neither the dismissal of a minister nor any parish proceeding, can annul the existence, destroy the identity, or vacate or impair the rights of a church. Upon this plain principle, a church may either voluntarily relinquish, or be forcibly excluded, from one house of worship, and occupy another, and may be connected for parochial purposes either with the whole, or with any part of the population of a town or precinct; and yet remain the same church, with all its original rights and privileges. Nor does it appear, that by any of its proceedings, in relation to the changes, which have occurred in this place, the name, rights, or privileges of this church have been either surrendered, forfeited or compromised.

It does, however, appear, that another body of professing Christians has assumed the name of the First Church of Christ in Sandwich. It also appears, that that body was originally constituted of the individuals before mentioned, who in 1809 dissented, and withdrew themselves from the church, and who were afterwards both by themselves and their council called aggrieved members, and a minority; that in January 1812 they subscribed a covenant; and that in January 1813 they took upon themselves the solemn responsibility of passing votes, censuring the members of the church, from which they had seceded, and declaring them to have forfeited their rights and privileges. In regard to these extraordinary proceedings, the council would exercise all possible forbearance and candor. It cannot however refrain from asking upon what principle, ecclesiastical or moral, a few aggrieved members, a small minority of a church, can rightfully claim to be the church, or can be justified in assuming the prerogative solemnly to censure the majority, and annul their church standing. Sure we are that "we have no such custom, neither the churches of Christ" Are not proceedings of this kind directly repugnant to express provisions of the Platform, the acknowledged constitution of our churches? Are they not repugnant to the fundamental principles of all bodies corporate, civil as well as ecclesiastical? And should they be allowed to be valid, be established as precedents and become common, what security could there be, either to civil or religious rights, or what end to disorder, confusion and every evil work?

In regard to the question, "Who is the pastor of the first or ancient church of Christ in Sandwich?" the Council find:—That on the 18th. day of April, 1787, the Rev. Jonathan Burr was duly ordained pastor of said church; and that although he has been induced repeatedly to request that measures might be taken for his dismissal; yet the church has uniformly, and under circumstances the most afflictive, expressed its earnest desire for his continuance and has never adopted any such measures. By the precinct, indeed, as before stated, measures were taken in September 1811, for annulling the contract for his support, and dissolving his ministerial relation to them. It is however a truth of sufficient importance to be repeated, and too clear to be contested, that a church is a distinct body, independent of the parish for its existence and for the exercise of its rights. Churches are of divine institution and subject to the laws of Christ; parishes are of human establishment, and subject to human laws. For the many advantages, which our churches have derived from the wise and salutary parochial regulations of the commonwealth, they are under great obligations of gratitude to the supreme Disposer; and it becomes them to walk very circumspectly, in regard to those advantages, and to use the utmost care, that they do not forfeit them, and all proper means not to lose them. But it were better, infinitely better, that they should be deprived of all these advantages, than that, for the sake of retaining them, or for any other reason, they should surrender their inherent rights, or compromise the liberty wherewith Christ hath made them free. The primitive churches, for a length of time, existed and flourished without any such advantages; but when they surrendered their rights, they sunk into corruption, and were lost in the world. Among the inherent and essential rights of a church, the right of electing its own pastor is one of the last to be surrendered. By the same divine authority, by which churches are instituted, it is ordained that they

should have pastors. The sacred pastoral office is not of man, but of God. There is evidence, most authentic and abundant, that in the primitive times, the right of churches to elect their own pastors, was universally exercised and held most sacred; and as emphatically said by one of the fathers of New England,* "it was one of the last things that the man of sin ravished from the people of God." This right is distinctly asserted by the Platform of our churches, which, for a long course of years, has had the sanction of our legislative and judicial authorities; and from the earliest periods of our history, it has been exercised throughout New England, with very few exceptions, and very little interruption.

If then the Rev. Mr. Burr was duly elected and ordained pastor of this church, his pastoral relation to the church could not be dissolved by any proceedings of the parish or precinct whatever, short of putting him to death. If no measures have been taken, either by the church, or by himself, for his regular dismissal from his pastoral relation to them, that pastoral relation UNQUESTIONABLY STILL CONTINUES. And if no other man living has been duly chosen by this church, and conformably to their choice ordained to be their pastor then undoubtedly no other man is their pastor.

After very deliberate and serious attention, therefore, to the two great questions submitted, this council answer with the most perfect confidence, that the church, by which the council was convoked, and which statedly attends upon the ministry of the Rev. Jonathan Burr, is the *first or ancient church of Christ in Sandwich*; and that of this church *the Rev. Jonathan Burr is sole pastor*. And the council are happy to find, that with this church since the disruption of the precinct, so deeply to be deplored, a respectable portion of the inhabitants have associated themselves, and obtained incorporation for the purpose of enjoying, under the shade of the laws, parochial privileges, and of securing a comfortable support to him, who has been solemnly installed as *the authorized "teacher of piety, religion, and morality" among them*.

Beloved Pastor, and Brethren, and Friends of this Church and Society,

In delivering our opinion on subjects vitally interesting not only to you, but to the church at large, we have felt all the responsibility of our situation. We trust we have spoken in the fear of God, and from a simple regard to the high interests of truth and of Zion. Believing, as we do, that on the principles we have advanced depend the prosperity and the very existence of the churches of New England, we cannot but rejoice, in the firm stand you have taken, and the success with which your arduous and persevering exertions have been crowned. Nor can we suppress our approbation of the meekness and self-government, with which you have sustained the protracted pressure of uncommon trials. Persevere, beloved brethren, in cultivating the same spirit. Remember, that temptations and sufferings are so many privileged seasons, indulged by the great Head of the Church to his followers, that they may display the *amiable* and the *sublime* of his religion. What better wish can we then form in your behalf, than that you may unceasingly imbibe and exhibit the spirit of Jesus; and that while you contend earnestly for the distinguishing doctrines of

* Dr. Cotton Mather.

his Gospel, you may afford a living and lucid proof of their benevolent and heavenly influence. May He, who has assured his people, that he will be with them always even to the end of the world, never forsake you. May He make you glad according to the days wherein he has afflicted you, and the years in which you have seen evil.

Finally, beloved Brethren and Friends, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

Adopted unanimously by the council as their result, and signed by their order,

JOSEPH LYMAN, *Moderator.*

Attest, SAMUEL WORCESTER, *Scribe.*

A BRIEF VIEW OF MISSIONARY EXERTIONS.

The following excellent paper,—excellent both for the spirit which it breathes and the information which it contains,—is from the *Missionary Register* of Jan. 1817.

To our Volume for 1816 was prefixed a Geographical List of Missionary Stations and Missionaries. In the present list we have, for facility of reference, adopted the alphabetical order.

Notices are given, wherever they could be obtained, of the state of each mission. These notices are taken, as much as possible, from the Reports of the respective societies; and have been collected with much labor, and carried up to the very time of printing: though errors and omissions will, doubtless, be found in such a numerous collection of facts brought together within the limited time allowed by a periodical work.

Before we proceed to the list, we beg to call the attention of our readers to some Introductory Remarks, derived from a view of the present state of the missionary world.

Number of stations.—It appears, from the following list, that the number of stations amounts to about ONE HUNDRED AND FIFTY. These include all, the stations formed by Protestant Christians among the heathen, with the view of introducing civilization, educating the young and ignorant, distributing the Scriptures and other books, and preaching the Gospel.

Besides the stations among the heathen, enumerated in the following list several societies, as we remarked last year, maintain missionaries and schoolmasters, chiefly in British America. Of these, the society for Propagating the Gospel has nearly eighty; the Wesleyan Society about thirty-five; and the London Missionary Society, five,

Number of persons employed.—Exclusive of many wives and children who are dependent upon them, these amount to about THREE HUNDRED AND SIXTY. This number includes all the various descriptions of Christian laborers, whether settlers, schoolmasters, catechists, Scripture readers, or missionaries; and men of different countries, whether Europeans or natives.

We are rejoiced to be able to assure our readers, that, in the HUNDRED ENGLISH CLERGYMEN, of whom we spoke last year, as FOREIGN CHAPLAINS, there has been a great increase of missionary zeal; and we earnestly hope, and pray, that we may be enabled to make the same report every year, until the whole body, like some of its honourable members whose names are familiar to our readers, shall stand forward, as emulating the devotedness and wisdom of the Browns, the Buchanans, and the Martyns, of other days.

But how inadequate is this number to the great work in which we are engaged! Six, or seven, or eight hundred millions of men committed to the care of so small a number!—not a Christian teacher to a million!

Character of missionaries.—Yet we cannot but remark, that the efficiency of our laborers is not to be estimated by their mere numbers.

Not a few of the present race of missionaries emulate the virtues of the best of their predecessors, and are the happiness and honour of the bodies to which they belong; and many more are devoting, with all simplicity, the talents entrusted to them, to the honour of their Lord:—but there are some of less weight of character.

We do not speak of those shades and gradations of character, which are inevitable in such a body of men; nor of that variety of talents which the Great Householder commits, for wise purposes, to His servants: but we speak of those imperfections which have, in different degrees, disappointed the reasonable expectations of the societies by whom such persons have been prepared and sent forth, at a great charge on public charity.

It may be beneficial to trace the operations of a mind of this description, in offering itself to the missionary service. An honest zeal springs up in a man newly awakened to feel his own obligations to Redeeming Mercy, to communicate the knowledge of Salvation to others. Missionary sermons, or meetings, or publications, awaken his attention to the awful state of the heathen world—he offers himself to this service—he persuades himself that he is sincere; and he really is sincere—prudent counsellors advise him to much prayer, self examination, and a diligent study of the Missionary Work and its difficulties, with his own fitness for the labor; and they give him faithful intimations of their own judgment respecting him—these may happen to be somewhat humbling, and he receives a little check in his view of himself; but he goes to his preparatory work under the strong bias of new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions are, of course favorable to his wishes—he perseveres and prevails; and, at length, sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others; that he is not sufficiently dead to the world; that he is unreasonably careful about his conveniencies and comforts; that he cannot deny his whole self; that he cannot in lowliness of mind, esteem others better than himself; that he cannot keep his eye off his own things, to look with kind consideration and strict impartiality on the things of others; that he cannot lie at the feet of his Master, and at the feet of his brethren, for his Master's sake:—he learns somewhat of these painful lessons before he reaches the heathen shores; and when he enters on his work, still he has much to learn, before he can effectually teach:—he counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments: he read of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared; that, as he knew but little of himself, so he knows but little of those among whom he is to live; that he wants that good sense, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart, which are absolutely requisite to the full discharge of his high calling. And well will it be for him, if he discern this; and if, feeling his own deficiencies, he go humbly to his Heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts and of mankind, have prepared them to learn with rapidity, when on heathen ground, the best methods of commending their message to the men among whom they are to live:—while others will give way to discontent, and peevishness, and selfishness; and will grow listless, and, ultimately, unless Divine Mercy arrest their progress, utterly unprofitable in the great work which they have undertaken.

We have no pleasure in drawing such a sketch of human infirmities; and rejoice to believe, that but a few, in any considerable degree, answer to this picture: but we sincerely hope that this statement of facts, which, in various measures, have too often occurred, may act as a caution to those who are purposing to offer themselves to this service.

We know the difficulties under which the different societies labor, in their judgment of candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided **MISSIONARY TALENT**; and, where there are talent, and even sincerity, there is too often a want of **THE MISSIONARY SOUL**: there is, not seldom, a moderate portion of various Missionary virtues, which together form a character that you cannot disapprove, and are reluctant to reject; but there is an absence of those decided and positive **MISSIONARY GIFTS AND GRACES**, which would lead you to send such an one forth with confidence and joy.

We would not be supposed to undervalue men of a heavenly character, though not of a superior mind. No! such men, by their humility, their faith, their love, and their prayers—by their readiness of service, and unwearied kindness of spirit—are the stay and comfort of their brethren: they conciliate and win the native mind; and they call down the blessing of their Lord on the undertaking in which they are engaged.

But, perhaps, Christians have failed here in the great duty of prayer. The devoted missionary is the greatest character in the church of Christ: all the mere dignities of outward station sink before the grandeur of his mind and purpose. But the greatest of all human missionaries was specially prepared and trained for his arduous service; and the more we study the history of those men who have most fully imbibed his spirit and imitated his labors, the more clearly shall we discern the providential and gracious influence which guided them, from their earliest years. The true missionary must be a man peculiarly called and prepared of Him, *who divideth to every man severally as He will.*

Let us then, Christians, in all our prayers for the success of missions, never fail to beseech *the Lord of the harvest, that He would send forth laborers into His harvest*—that He would graciously prepare, from their youthful years, by the leadings of His Providence and the influences of His Holy Spirit, able and devoted servants, for the advancement of His Kingdom in the world.

Oh, how does the heart cling to the name and deeds of such men of God! We need not point out these **CHRISTIAN HEROES**. Every society actively engaged in promoting the knowledge of Christ in the world is blessed with such men. May every returning year multiply their number manifold!

Amount of Expenditure.—We have examined with much attention the statements of Expenditure, for their last year, of the respective societies, whose proceedings come within the notice of our work, so far as we have been able to obtain such statements.

The result of this examination is, that there appears to have been expended by them, in objects directly missionary, about **SEVENTY FIVE THOUSAND POUNDS**; and, beside this sum, in objects not directly missionary, but connected with the civilization and enlightening of the world, upward of **ONE HUNDRED THOUSAND POUNDS**; independently of payments and receipts on account of books printed and sold, which may amount to nearly **SEVENTY THOUSAND POUNDS**.

But, on the subject of the expenditure which is directly missionary, it must be remarked, that the sum above stated, of 75,000*l.* is far short of that which has been actually devoted to this service: as very considerable sums are contributed, in various parts of the world, to the carrying on of the work, either by the **MISSIONARIES** themselves, by **EUROPEANS** and others resident in their respective vicinities, or by the **CONVERTS** to whom the Word has been brought home with power.

Foreign sources of Income.—On each of these three Foreign Means of Support to the Missionary Cause we shall say a few words: but as the funds derived from these sources are not brought to account by the Parent Societies, it is obvious that the actual expenditure on any particular mission so circumstanced, and, of course, the aggregate amount of the whole expenditure, cannot be accurately ascertained.

1. Missionaries themselves have formerly contributed, and do now, in not a few instances, contribute, to bear the expenses of their mission. The eminent men who have been such a blessing to the Peninsula of India under the Christian-Knowledge Society, and the eminent men who occupy so important a post in the Baptist Mission, with others, in various degrees, are of this description. If the Great Master entrust a missionary, as his steward, with this world's good, and give him a heart to devote it to the carrying on of his work among the heathen, we cannot imagine a higher character, or a more dignified station: but where a missionary, qualified and sent forth to preach the Gospel, has recourse to occupations for gain, however honorable and useful in themselves, and when discharged by persons in connexion with him who do not bear his own character of missionary, we cannot but fear that the spiritual interests of his mission will suffer a loss, that will be ill compensated by any saving of expense to his society; especially in enervating climates, where the whole strength should be brought to bear on the direct objects of the missionary.

2. The contributions of Europeans, and others, resident within the sphere of a mission, are a most legitimate source of its support. In general, they derive advantages from the very people for whose benefit, both temporal and eternal, the mission is supported; and that by men in their own country, who derive no such advantages, and are actuated by the most disinterested love of mankind. The strongest ground of appeal to every moral feeling, is therefore laid for their countenance and support. With shame, indeed, we confess that many even of the British residents within the sphere of Christian Missions to the Heathen, who need the labors of the missionary as much as the heathen themselves, look with contempt on his work, and oppose themselves to his labors. But many, very many, blessed be God! redeem the British name from this opprobrium; and count it their highest honor and happiness to countenance and advise the missionary in his work, to encourage him by the warmth of their friendship, and to aid him with their influence and by their contributions.

3. But the main support of these labors must ultimately be derived from the converted heathen themselves.

In Infant Missions, and particularly among the uncivilized, it will be vain to expect any aid in diminution of the expenditure, for a considerable time. In proportion, indeed, to the want of civilization, or as habits of cupidity have prevailed, the missionary must, for a time, purchase the very liberty of doing good, by gratuitously maintaining and educating children, and by various other acts of benevolence. The Missions in Greenland and Labrador, of former days, are illustrations in point; and so are those in West Africa, South Africa, and New Zealand, of the present day.

But still, even in such stations, the missionary should ever keep in mind, in the sound sense of the declaration, that *they who preach the Gospel should live of the Gospel*. As it pleases God to bless his labors, the mind of the savage will feel the force of that appeal:—*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—Who planteth a vineyard, and eateth not of the fruit thereof?—or, who feedeth a flock, and eateth not of the milk of the flock?*

In different missions where the Word has been blessed with success, a great part of the expense is thus contributed by those who receive the benefit. And it is by these very means that the Gospel must be carried through the nations. The Christian Church must give the impulse, and must long continue to send forth her missionaries to maintain and extend that impulse; but, both with respect to Funds and Teachers, a vast portion of the work will doubtless be found ultimately to arise from among the heathen themselves; who, by the gracious influence which accompanies the Gospel, will be brought gladly to support, as the Christian Church has ever done, those Evangelists whom God, by his Spirit, will call forth from among them.

Before we quit the subject of Expenditure, it may be expedient to offer a further remark.

We have more opportunities than most persons, of becoming acquainted with the interior management of Missionary Societies, and of ascertaining their real state; and we are fixed in the conviction, that all the Institutions which take a lead in this Work, are directed with a simple aim to the glory of God, and that their affairs are managed with Christian Wisdom.

And we would remind the friends of the different Societies, that there are many circumstances necessary to be known, before they can become competent judges of the expenditure of others. For instance, in several parts of the Missionary Sphere, as we have already intimated, the congregations support, in part or entirely, the work carried on among them—in others, they contribute nothing whatever—and, in others, are even personally a considerable burden on the mission. In one place, the missionary can live as well on 100*l.* per annum, as in others on 300*l.* In one sphere, great sums are unavoidably expended in preparatory work—in others, where this work is not now needed, the same sums would support a number of missionaries preaching the Gospel.

When all circumstances are taken into consideration, it will be found, we believe, and we speak from an investigation of the subject, that the rate of expenditure by the respective societies, is much on a par; and that the average cost of each missionary, under similar circumstances, is usually much the same, to whatever body he may belong. This is to us a very satisfactory conclusion; as it shews that the Sacred Fund of Missions is applied, on the whole, to its great objects, with as much frugality and economy as varied and difficult circumstances will allow.

Domestic sources of Income.—On these resources, for a long time to come, the chief reliance must be placed. And if God be gracious to this country, He will give wider and wider influence to that zeal which is raising her to the character of an evangelist of the nations; and if she maintain this character, other Christian countries will join her, as they have already begun to do, in her glorious career.

Indeed, we cannot but hope, from the signs of the times, that Christendom will be brought to devote her strength and resources to far nobler objects than she has hitherto done.

Some impressive remarks are made on this subject in an American publication, in allusion to the celebrated Christian Treaty, which our readers will be glad to see.

"The contest in which Europe has been engaged for the last twenty-five years, is the most remarkable which the world ever witnessed. During its continuance, its prospects were, alternately, the most grand and the most gloomy, which human events could create. Ambition was never before so unsparing to liberty, and happiness, and life. In no former period did war ever combine genius, and skill, and wealth, and numbers, with such terrible effect. On the smallest calculation, this contest has cost Europe TWELVE THOUSAND MILLIONS OF DOLLARS; and TEN MILLIONS OF HER INHABITANTS are supposed to have perished by the hand of violence. What have been the fruits of this mighty sacrifice? What has been gained, which can compensate for all the various misery which is implied in this waste of property and of life? The contest began by putting the Bourbons down: and it has ended by restoring them. France has gained glory; and she has lost it. Buonaparte sprung from nothing; and he has returned to nothing again. No wonder, that, while the misery of this struggle is still fresh in their recollection, the Sovereigns of Europe are anxious to adopt a policy which will prevent the repetition of such stupendous folly. The world is ripe for such a policy. War has lost its splendor. The mind sickens at the thought of new battles and continued revolution. We long to see the science and enterprise of Europe devoted to the cause of human happiness. We long to see her resources unencumbered by war; that she may extend to Asia and Africa, all the arts and refinements of civilization, and all the blessings of Christianity. What a change would be effected, if Europe would consent to make the same sacrifices, for twenty years, to render the world happy, which she has made to render herself miserable! How would the earth rejoice under the influence of such a policy!"

In the mean while, let all Christians devote themselves and their substance to promote the progress of truth and righteousness in the world. We need not fear, but that He, whose are the silver and the gold, will, even in these times of difficulty and need, open resources for the furtherance of that work, which shall surely be accomplished.

And, great as appears the liberality of Christians among us, yet how small a sum is the one or the two hundred thousand pounds which are employed in this great work! If every thirtieth person in the United Kingdom of fifteen millions gave but a penny a week, they would supply more than ONE HUNDRED THOUSAND GUINEAS A YEAR! And if the whole mass of the community were brought to contribute, one with another, but this trifling boon, no less a sum would, of course, be annually devoted to this highest work of Christian charity than THREE MILLIONS OF GUINEAS!

Here is abundant encouragement for continuing to diffuse a sacred zeal in the cause of missions. The preacher and the speaker may hope never to appeal in vain; and every individual friend of missions may thus do something toward the extension of Christ's Kingdom. If but five weekly contributions of a penny each be obtained, they supply more than a guinea annually;—if a 100, more than twenty guineas;—if a 1000, more than 200; and so in any further proportion, till the result would be found as we have above stated, if applied to the population of the whole kingdom.

As the mass of the people become influenced by the great motives of the Gospel, they will gladly yield of their substance to assist in communicating that Gospel to the perishing heathen. Many, under difficulties and privations, even such that the gift must be returned into their own bosom, are, *out of their deep poverty*, anxious to further the cause of Truth and Righteousness in the world.

We quote the following honorable and affecting testimony of a Clergyman to the benevolence of his poor Parishioners. It is addressed to the Secretary of the Church Missionary Society; and we know it to be a fact, that attestations of the same nature, to the charity and zeal of Christ's poorer members, are coming in from all quarters:—

“In some instances, our subscriptions have rather fallen off—not however, Dear Sir, from any want of inclination, but from actual inability: for I do assure you, my heart has even ached, when I have seen some bring their weekly penny, who have not had a sufficiency of that bread that perisheth: but their love for the Bread of Life has influenced them to contribute their mite, that others might have an opportunity of tasting that Bread which they themselves have felt to be more precious *than their necessary food*.”

On a spirit of Mutual Love.—We shall close these remarks with some hints on the cultivation of a right spirit among the friends of Missions.

We think we can perceive indications of a course opening before the great bodies of Christians now coming forward in this cause, which marks the governing hand of God.

There are characteristic differences in the missionaries of some of these bodies, arising from their education and habits, and from the characters of those bodies themselves with which they are connected; and a few of these Institutions are, by their discipline, better fitted than others to train men to that habit and temper, which are of great advantage in the work of Missions.

If all these Societies follow, with simplicity, the path opening before them—envying none—speaking evil of none—silently learning by the experience of all—and fervently praying for all—then will the Great Master shower down on them abundant prosperity; and will point out, by his providence, what portion of his work He has *before ordained that they should walk therein*.

But, in proportion as human infirmity shall be suffered to mingle with the work, and any become *puffed up for one against another*, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

We may be allowed to indulge a more sensible warmth of affection toward that body to which we belong. More interest is created, as Dr. Buchanan

has well observed, when the work appears to be somewhat of our own; and more energy is excited, when the attention is chiefly directed to the operations of a single body of men: and there are wise reasons to be assigned for the permission of this state of things. But we must watch against indulging exaggerated views of our own Institutions, and a spirit of indifference or a want of candour toward others.

Some, indeed, seem to stand by, and to view these Christian efforts with neglect, if not with contempt; and others set themselves against them in active hostility, as needless, or even injurious: but we must not despise these men, nor meet them in their own spirit; but rather oppose them with *the meekness of wisdom*, and pray that God would remove that infatuation which brings them under the aggravated guilt of indifference or hostility to the best interests of man, and to the establishment of that Kingdom which will be the consummation of the Divine Councils with reference to this present world. When once the duty of supporting Missions is brought before the mind, that servant may justly dread *many stripes*, who, from indifference, from party spirit, from superciliousness, from overweening partialities, from indolence, or from carnality of mind, shall dare to set himself against those Servants of their Common Master who are occupied in His work, or even refuse to lend them his utmost aid.

Never had Christians the opportunity presented to them of winning a brighter crown. If they who *turn many to righteousness shall shine as the stars for ever and ever*, every man who gives his whole heart to forwarding the salvation of the world will have his high reward in the kingdom of our Heavenly Father; and, even in this present state, where communities and nations have their retribution, that body of Christians, or that Christian country, which shall devote itself to this work, will secure the Divine protection and favor.

SOUTH SEA ISLANDS.

THE intelligence received from these islands continues to be interesting. The London Missionary Society, which seemed so long to bestow labor in vain on this missionary station, are now gratified with the appearance of an abundant harvest. The Directors have lately sent out *eight missionaries* to meet the increasing demand for religious instruction. Their names are Threlkeld, Ellis, Orsmond, Barff, Darling, Piatt, Williams, and Bourne.

The Rev. Mr. Marsden in a letter to the Directors, dated March 6th, 1816, states that not less than 700 natives were attending the school of the Missionaries at Eimeo. A Sydney gazette also mentions the sudden increase of the school from 50 or 60, which had usually attended, to that number; and adds: "Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they borrow occasionally, and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the islands. Some of the opposing chiefs, with the priests and their followers, endeavor to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall."

The latest account from the islands and most highly gratifying, is contained in the following extract of a letter from the Rev. Mr. Marsden to the Directors, dated June 7, 1816.

'A vessel has just arrived from the Society Islands, but has brought no letters for me or for your Society: they are on board another vessel which is not yet arrived.

'I have seen a letter from Mr. Davies to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel, and others who have come in her, on the subject of the mission, and all accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the Gospel seems to be almost universal. I think we have never read, since the Apostles' days, of the Gospel spreading in so wonderful a manner as it has done lately in these Islands. Pomare is become a great man and a pious Christian; and shews the work of grace to be real from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which has had the most happy effect upon the minds of his enemies, as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.'

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 1, 1817. From sundry persons in the first parish of Coventry, (Con.) by Mr. G. A. Calhoun,	\$5 00
3. From the Female Cent Society in Ludlow, (Ver.) by Mr. S. T. Armstrong,	13 25
7. From the Foreign Mission Society of Portland, of which six dollars is to be appropriated for the translations, by Mr. Levi Cutter, the Treasurer,	50 00
8. From females in Union Parish, Pittsfield, (Mass.) by Mrs. Betsey Punderson,	25 00
12. From a religious female society in Hanover, (Mass.) by Mrs. Lebbeus Stockbridge, the Treasurer,	17 00
14. From the Aiding Foreign Mission Society of Plympton, and the Vicinity, by the Rev. Mr. Dexter, Treasurer,	17 44
15. From an anonymous person, enclosed in a letter to Mr. S. T. Armstrong,	5 00
16. From individuals in the town of Holden, by the Rev. Joshua Bassett,	11 00
From the parish of the Rev. William Goodell, of Grafton, (Ver.)	12 32
20. From the Female Cent Society in Marlboro' (Ver.) by the Rev. E. H. Newton,	10 00
From an association of males in Canterbury, (N. H.) by Mr. William Patrick,	11 35
— do of females by Miss Martha Foster,	6 92—18 27
From the following societies and individuals by Mr. Henry Hudson, an agent of the Board, viz.	
From the Female Cent Society in Harford, (Penn.)	2 58
— a Friend of Foreign Missions in East-Hartford,	1 00
— a young man, in Durham, (Con.)	5 00
— a young lady, do	5 00
— Auxiliary Foreign Mission Society in Glastenbury, (Con.)	16 07
— Female Cent Society of Durham, (N. Y.) by Mrs. Sybil Hart, the Treasurer,	50 00
— a legacy from the late Samuel Whitman, of West Hartford, (Con.) by Mr. Henry Whitman, his executor,	20 00
— the First Presbyterian church, Durham, (N. Y.)	10 00
— Female Charitable Society in Symsbury, (Con.)	20 00—129 65
21. From children at school at East Haven by Rev. Mr. Clark, remitted by T. Dwight, Esq. an agent of the Board,	1 25
From the Ladies' Cent Society of Woodbridge,	12 00
— Mary Ann Silliman, of Fairfield, by the Rev. Mr. Humphrey,	1 00
— three friends of Missions by do.	5 00
— the Female Foreign Mission Society at Stratford, by Miss Mary L. Rexford, the Treasurer,	35 62—54 87
— Mr. Aaron Cooke, of Northford, (Con.) by the Rev. Samuel Merwin, to be appropriated to the support of missionaries in preaching the Gospel and translating the scriptures,	100 00
From the Female Foreign Mission Society in New Haven, by Mrs. Clarissa B. Merwin, the Treasurer,	50 00
From two small children of a Clergyman, saved by abstaining from the use of sugar,	2 00—152 00
From the Female Society in Hadley, in aid of the translations, by the Rev. Dr. Lyman,	7 31
From the Foreign Mission Society of Ware and the Vicinity,	77 27
From Mrs. Lois Patridge, of Hatfield, (Mass.)	5 00—89 58
— the second Society in Newbury, by Mr. Abel Kimball,	18 40
— a Society formed in Dunbarton, (N. H.) in aid of Foreign Missions, by Mr. John Mills, junr.	64 75
	<u>\$693 53</u>

THE SCHOOL FUND.

May 5, 1817. From the Female Mite Society of Baltimore, by Miss Eliza Dugan, Treasurer,	\$700 00
7. A collection from the third church and parish in North Yarmouth, on the first Lord's day of the present year, by Deacon Jacob Hayes,	20 00
	<u>Carried forward, \$720 00</u>

		Brought forward, \$720 00
12. From scholars in the west part of Acworth, (N. H.) the avails of ashes saved in their school,	-	1 70
From Mr. Richard Parker, of Reading, by Mr. S. T. Armstrong,	-	4 00
From the Merrimac Association, by Mr. Jacob Burnap, jun.	-	14 75
20. From the following societies and individuals, by Mr. H. Hudson, an agent of the Board, viz.		
From the Female Beneficent Society in Ellington, (Con.)	-	18 02
— Mr. Isaac Goodrich, of Cornwall, for the Foreign Mission School,	-	1 10—19 12
21. From the Rev. Jacob Burbank, of South Salem, (N. Y.) by Messrs. Dodge and Sayre,	-	2 00
From Mrs. Electa E. Burbank,	-	2 00
— Mrs. Hannah Fisk, do.	-	1 00
— the Mite Society in Catskill,	-	31 00—36 00
— the Female Cent Society of Middlebury, (Con.) by the Rev. Mark Mead, remitted by T. Dwight, Esq. an agent of the Board,	-	14 81
From two ladies of Greenwich,	-	2 00
— the young Ladies' B. Society of Middlebury, by Miss Amanda L. Mead,	-	14 25
From a few females, at a stated prayer-meeting, at East Haven, by the Rev. Mr. Clark,	-	3 00—34 06
From the following individuals, by James Morris, Esq. for the Foreign Mission School; viz.		
From a young lady in Litchfield,	-	2 25
— a stranger in North Stamford, enclosed in a letter,	-	10 00
— a friend to benevolent institutions, enclosed in a letter,	-	5 00
— Dr. Elias Cornelius, of Somers, (N. Y.)	-	5 00
— Mr. Moseley, of Southbury, enclosed in a letter,	-	5 00—27 25
— the following sources by Mr. Cornelius, for the education of heathen children and youth in India; viz.		
From Messrs. Sloan and M'Kinstry of Catskill, (N. Y.) for the education of a heathen child, in the family of the American missionaries, to be named SLOAN M'KINSTRY, an annual payment,	-	30 00
— avails of jewelry contributed,	-	1 80
— the Gentlemen's association in Danbury,	-	37 20
— the Ladies' do do	-	47 38—116 58
From the following sources, for the missions and schools among the American Indians; viz.		
From a female friend in Hartford, (Con.)	-	2 00
— Contribution at Farmington, (Con.)	-	40 22
— an unknown friend,	-	1 00
— Stepney, (Con.) by Dr. Chapin,	-	2 00
— Miss E. B. and her mother, of Litchfield, (Con.)	-	1 30
— Gentlemen's association in Torrington, (Con.)	-	8 41
— Ladies' do do	-	3 46
— Mr. Curtis of Torrington,	-	2 00
— Misses B. and N. E. Litchfield,	-	2 00
— Gentlemen in New Haven and Vicinity	-	150 32
— members of the Faculty of Yale College,	-	23 00
— Ladies in New Haven.	-	131 31
— Mrs. Dutton, Stratford,	-	1 00
— Contribution in Bedford, (N. Y.) West Chester County,	-	23 35
— do in South Salem,	-	16 00
— do in Carmel, Red-mills,	-	67 37
— do in York-town,	-	6 25
— do in Peekskill,	-	10 07—461 06
— the Indian School Society in Montpelier, (Ver.) by Mr. James Lynde, their Treasurer, to be appropriated to the education of youth and children among the savages within our territories,	-	23 00
From the Bath Heathen School Society, Joseph Hall, jun. Treasurer, by the Rev. J. W. Ellingwood,	-	12 81
From Sophia Hawley, a little girl in Austinburg, Ohio, by the Rev. Amos Pettengill,	-	1 00
26. From the Female Cent Society in West-Stockbridge, by the Rev. Dr. Hyde,*	-	17 75
From Mr. Timothy Barnes, of West-Stockbridge,	-	5 00

Carried forward, \$22 75 \$1,471 15

* The Rev. Dr. Hyde has previously remitted \$84 87, within the year past.

	Brought forward, \$22 75	\$1,471 13
From a family of small children,	- - - - -	18
— Miss Abigail Hale, of Tyringham,	- - - - -	3 40
— a charity-box, in Richmond,	- - - - -	7 00
— a child in Richmond,	- - - - -	72
— two charity-boxes in Lee,	- - - - -	3 01—37 06
		<hr/> \$1,508 19

Total donations printed in this number, \$2,201 72.

N. B. Donations received subsequently to May 26th will appear in our next number.

POETRY.

For the Panoplist.

[On resolving to conquer my fondness for Poetry.]

TO MY LYRE.

ONCE more, my Lyre, exert thy spell,
Come breathe thy sweetest, saddest strain;
For sweetly-sad is their farewell,
Who never hope to meet again.

Thy warblings, though but wild and rude,
And much, too much, to sorrow giv'n,
Have often cheer'd my solitude,
And led my wandering thoughts to heav'n.

But, now no more; yet, ere we part,
One passing, plaintive note to tell,
How thou hast sooth'd and cheer'd my heart,
And I have lov'd—still love thee well:

One note—'tis past—I may no more—
Stern duty bids—I must obey;
Thy harpings are for ever o'er,
I've heard thy last entrancing lay.

Now on the mournful willow rest!
There, when the fitful blast sweeps by,
Thy strings, by airy fingers press'd,
Shall pour spontaneous melody.

Spirit of God! thou Dove divine!
Henceforth do thou my breast inspire;
I ask no other aid but thine,
The Psalmist's flame and Watts' lyre.

A.

For the Panoplist.

AN ATTEMPT TO VERSIFY IN A PLAIN
AND SIMPLE MANNER A PART OF THE
137th PSALM.

WHERE Babel's streams in silence flow,
The wretched captives mourning go;
And sit and weep o'er Zion's fate,
Their Zion dear and desolate.

And this is all their poor relief,
To sit afar and weep for grief;
While, all neglected and unstrung,
Their harps are on the willows hung.

"'Twas here they brought us, cruel foes!
And now they mock and taunt our woes;

And tell us, with deriding tongues,
To sing them one of Zion's songs.

"How shall we sing, while here, forlorn,
Our God, our Zion turn'd to scorn?
How can we tune to mirth our tongues,
Or strike our harps to Zion's songs?"

"No! be our lips for ever still,
Our hands renounce their wonted skill,
If we forget our captive state,
Or cease to mourn for Salem's fate!"

A.

The following lines have appeared in the Recorder; but they were furnished as original for the Panoplist and the Recorder at the same time.

TEARS OF PENITENCE.

FAIR is the drop that gems the rose,
When morning on its bosom glows;
Bright are those orbs that beam on high,
And deck with gold the azure sky;
Sweet is the balm distill'd from flow'rs,
Just wash'd with summer's gentle show'rs;
But fairer, brighter, sweeter far,
Than dew drop gay, or sparkling star,
Or fragrance, grateful to the sense,
Are tears of humble penitence.

Soft Pity heaves the tender breast,
For human misery distress;
The sympathetic current flows,
A lovely stream for earth-born woes!
And graceful, too, in beauty's eye,
Are tears of sensibility,
That tremble in their pearly cell,
As joy and hope the bosom swell,
Or o'er the living roses fall,
At sweet affection's magic call.

Yet, fraught with livelier, deeper grace,
Are tears that wash the pallid face,
Wrung from a heart that mourns for sin,
Touch'd with a sense of love divine!
Exulting seraphs view the sight,
And tune their harps with fresh delight;
While Jesus places in his crown
The liquid jewels, all his own.
His brightest glories beam from thence;
The blood-bought tears of penitence.

A. D.